

**A MULTICULTURAL APPROACH TO SCHOOL
GUIDANCE AND COUNSELLING**

by

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PROMOTER: PROF P.S. VISSER

NOVEMBER 1999

DECLARATION

"I declare that

A MULTICULTURAL APPROACH TO SCHOOL GUIDANCE AND COUNSELLING

is my own work and that all the resources that I have used or quoted have been indicated and acknowledged by means of complete references."



[M P Mulaudzi]

25. 02. 2000

[Date]

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NOVEMBER, 1999

DEDICATION

This work is dedicated to:

- every young soul whose growth and development is in the heart of the school counsellor
- every teacher whose heart is touched by brutality towards and the abuse of children
- every educator whose love for a learner is resurfacing and blossoming
- every parent to whom a child is born
- all those who suffer oppression at the hands of others who are heartless, greedy, cold, insensitive, corrupted and selfish

ABSTRACT

A MULTICULTURAL APPROACH TO SCHOOL GUIDANCE AND COUNSELLING

M P MULAUDZI

The purpose of the study was to explore multiculturalism as a "fourth force" position complementary to the forces of psychodynamic, behavioural, and humanistic explanations of human behaviour.

In an effort to develop a multicultural approach that could contribute to school counsellor training, literature on school guidance and counselling and the literature on multicultural guidance and counselling were consulted.

The major findings of the literature study:

The first part of literature review (Chapter 2) covers a number of aspects that are essential in school guidance and counselling in contemporary society.

The second part of literature review (Chapter 3) is devoted to multi-faceted aspects of multicultural education and counselling. Multicultural guidance and counselling forms the basis of this study.

The empirical investigation was conducted using **The Modified Version of the Multicultural Awareness-Knowledge-Skills Survey**.

The findings from the survey were that participants of the study perceived themselves as being more aware of cultural/ethnic/racial issues that are prevalent and have a direct impact when people of different cultural /ethnic/racial orientation meet in counselling situations as evidenced by results on the Awareness Subscale.

As reflected by results of the Knowledge Subscale, the participants, especially college and university students, showed that they still need training that would promote their knowledge base in the area of multicultural issues and basic concepts that are prevalent in their day to day interactions with people of diverse backgrounds (see subsection 5.5.2.).

The most important finding that emerged in this Skills Subscale is the perception that the participants need training that would enhance their skills and competence in handling multicultural issues when they engage in guidance and counselling with students from different cultural/ethnic/racial backgrounds.

KEY TERMS:

Multiculturalism, guidance, counselling, culture, multicultural counselling, transformation, racism, prejudice, identity, cultural encapsulation, ethnocentrism, universalism, and relativism.

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CHAPTER ONE

BACKGROUND AND ORIENTATION

"Remember, we have all been lied to, we have all been oppressed. White people have been lied to that they are 'better than'; Blacks have been lied to that they are 'less than'. We must all participate in the process of liberation and join those who are about liberation of self and society" (Sonn 1994:12).

1.1. INTRODUCTION

Children are born into various environments. Some children are born into warm and loving homes that provide excellent environments for growth and development. Many children pass successfully through developmental stages of childhood and adolescence and become fully functioning self-actualizing adults. However, a growing number of children have emotional, behavioural, social and other problems that warrant mental health treatment. It is therefore imperative that serious attention must be devoted to factors that contribute to these problems and to ways in which individuals and society as a whole can help such children (Thompson & Rudolph 1992:40).

The imbalance of home environments; favourable and those impoverished, is extended by the South African school system for the helpless youths at a tender age. At the beginning of 1995 the single ministry of education (a development which brought an apartheid structure of nineteen departments of education to an end) heralded an era in which education provision in the country became desegregated. Nevertheless, geographical settings still allow children from former independent states and self-governing territories to attend schools which use a dominant black language and share a more or less similar cultural heritage. A similar experience is shared by predominantly white schools in different parts of the country. Contrary to these similarities are areas where Blacks and Whites exist side by side. The new dispensation ushered in a period in which government schools have to admit children from all walks of life. This move has been greeted with racial tensions which exacerbate the imbalance of learning environments. The Star (1995:1) carried this caption: "Where two worlds collide." This

report depicted social intercourse in the newly integrated Langlaagte Technical High School in Johannesburg. The following are extracts from the report:

Inside the school hall, the joyful refrain of voices rose high, spreading a message of love and peace. Outside in the playground, racial insults and taunts resounded, sending a message of hate and pain.....For despite good intentions, the formerly white-only Afrikaans Langlaagte Technical High School is dogged by the same problems confronting - racism.....While pupils of all races presented a multicultural program in the hall, scholars in the playground were mostly gathered in their ethnic groups..... Black pupils still complained to The Star that teachers were racists and that older white boys constantly harassed them.

On the same swing of the pendulum, Sowetan (1995:10) reported that new South Africa took a step back into the old South Africa in Cape Town when Ruyterwacht community took up weapons against children (Black) wishing to attend school there. The report goes further:

With mean looks and faces seething with anger, they were unmistakably dead serious about their mission. Armed with all sorts of weapons, including baseball bats, sticks and sjamboks, they were undoubtedly committed to purging their lily-white area of "undesirable elements" - black pupils who are hungry for education. The crime of the pupils who to the horror of the residents are black, is their desire to use an empty school in a white area.

The mysterious circumstances during the Ruyterwacht confrontation between White residents and Black pupils claimed the life of one pupil.

Through a negotiated settlement and a rather peaceful election the new South Africa was supposed to herald a new attitude among its divided communities. For most parts of the country, the new attitude has worked. At Ruyterwacht the attitude was untenable. There was a school in their midst, which was standing empty, but to them it would have become contaminated if children of "other cultures, races, and religions" used it. This was when men and women with rather "sick" minds took a stand with baseball bats, knobkerries, sjamboks and pick-axe handles to prevent the children from using the school (Sowetan 1995:2).

The second year of transformation (1996) was also not free from racial tensions in

education. While the education ministry's envisioned goal is "to devise a new system of school organization and governance which fits the dignity in a democratic society, three Black children suddenly became the symbols of the second phase of South African Transformation" (Star, Friday February 9, 1996). Barely two years after the first democratic government adopted an interim constitution that prohibits racial discrimination, these three children were forcibly turned away from a formerly White primary school in Potgietersrus, Northern Province. An Afrikaner governing body retorted : "We just want to protect and preserve our language... Our culture and our language are being choked to death." (Star, Friday February 9, 1996).

The fourth year of transformation (1998) saw racial tension send Vryburg Hoërskool, in the North West, into sheer chaos (Dlamini 1998:14). Three weeks of racial tension in the farming town of Vryburg culminated in full scale violence and the closure of the trouble-torn Vryburg Hoërskool. The high school shot into the lime light when "white parents, including a police captain, sjambokked black pupils, an action that mirrored the racial intolerance in the town." As a result, Huhudi, a dusty township near Vryburg, rolled back history as barricades suddenly sprang up, teargas rent the air and students and policemen clashed in the streets.

The new ministry of education has to grapple with another imbalance in terms of physical conditions. The discrepancy between former Department of Education and Training (DET) and Model C schools was evidenced by The Weekly Mail and Guardian (1995:4): "Formerly DET schools in black areas are still overcrowded, under-equipped, run-down and understaffed, in many instances. Model C schools (now in the process of being phased out) in "white" areas are facing a better time off." The situation in black schools is still deplorable.

Due to these circumstances mental health professionals who in the school settings are guidance teachers and/or counsellors, have a responsibility. They have to rescue the country from becoming a breeding ground for psychopaths. The situation in South African schools calls for counsellors who are familiar with the historical background of the country, and appropriate training in working closely with children of all races, gender,

and religions. Relationship between teacher-and-pupil, pupil-and-pupil, pupil-and-teacher-and-school-counsellor, and many other relationships existent in the life of our youths have to be positively maximized. Hence the need for schools in the country to have school counsellors who are mindful of such relationships for positive progress and development of the youths to become fully functioning individuals in culturally different communities of the country as a whole.

1.2. AWARENESS OF THE PROBLEM

The researcher was reawakened to the current problem when he was employed by the department of education to serve as a Guidance and Counselling lecturer at Makhado College of Education. His responsibilities included, among others, preparing and equipping prospective guidance teachers in skills necessary for delivery of services at both primary and secondary schools. An early observation of the school guidance and counselling settings and activities found that conditions were deplorable.

After the researcher's training in school guidance and counselling programme at Master of Education degree level and subsequent employment by the University of Venda, the researcher conducted radio-talk shows with Thohoyandou Radio in an effort to alleviate some of the salient developmental problems the youths encounter in their educational endeavours. It then dawned with a certain suddenness on the researcher that school guidance and counselling thrust needs some attention in our schools. This awareness was coupled with the transformation of our society from the dark ages of apartheid to a democratic and just society. Democratization propelled social integration of communities which were predominantly white with those which were predominantly black. As people relocated, especially blacks who have the economic muscle, to satellite white areas, schooling for children showed a similar trend. The society is still changing in many respects and the changes continue to accelerate. This trend calls upon the societies to have specialists in the areas of school guidance and counselling, who have appropriate competencies to smooth up these social changes.

1.3. STATEMENT OF THE PROBLEM

Our society is changing very rapidly. The changing labour markets, extended life expectancy, the expectation of lifelong learning, divorce, single-parent families, blended families, teenage suicide, substance abuse, sexual experimentation, and peer and family pressures are not abstract. They are real and have a substantial impact on students and their personal, social, career, and educational development (Gysbers & Henderson 1994:vii). In a similar vein, Herr (1989 citation by Gysbers & Henderson) identified four major societal and individual challenges that are having an impact now and will continue to do so throughout the 1990s and beyond. These challenges are "the economic climate and the effects of advanced technology, changing family structures, growing pluralism and cultural diversity, and expanded perspectives on populations at risk."

To respond to these challenges our education system has to embrace multicultural guidance and counselling which is currently perceived to be important in the field of counselling. Multicultural guidance and counselling is versatile in that it attempts to cater for clients from all walks of life. In the past most school counsellors were involved in counselling students from their own culture. Little was done, if anything, to consider a student's worldview. In a pluralistic South Africa, it would be imperative for school counsellors to be imbued with skills which enhance their competence so that they could remain poised to meet needs of students, whose cultural heritage is as diverse as the society itself.

According to Pedersen (1991:6) the multicultural perspective combines the extremes of universalism and relativism by explaining behaviour in terms of those culturally learned perspectives that are unique to a particular culture in the search for common-ground universals that are shared across cultures. The "melting point" metaphor made the mistake of overemphasizing the universal common-ground generalizations that are shared across cultures while neglecting of culturally unique perspectives. The phenomena of racism, sexism, ageism, and other exclusionary perspectives make the mistake of overemphasizing the culturally unique perspective while neglecting those

common-ground universals and within-group differences that are shared across cultures. In this way multiculturalism is a pervasive force in modern society that acknowledges the complexity of culture.

Pedersen (1991:7) further argues that the multicultural perspective seeks to provide a conceptual framework that recognizes the complex diversity of a pluralistic society while, at the same time, suggesting bridges of shared concerns that bind culturally different persons. It is in this vein that this study sought to (a) describe some aspects of multicultural school guidance and counselling in South Africa, and (b) increase awareness of cultural bias in school guidance and counselling.

1.4. AIM OF RESEARCH

The aim of the study was to explore multiculturalism as a "fourth force" position (complementary to the other three forces of psychodynamic, behavioural, and humanistic explanations of human behaviour) in school guidance and counselling. This exploration includes among others:

- 1.4.1 Making school counsellors aware of the contrasts and conflicts between cultures.
This awareness helps counsellors to develop more accurate and appropriate attitudes, information and assumptions about culture in guidance and counselling.
- 1.4.2. The development of some facts and information (knowledge) about culture. This information provides some understanding of sociopolitical experiences of racial-ethnic and cultural groups
- 1.4.3. Acquirement of skills. This entails developing the ability to interact with persons from other cultures, and
- 1.4.4. An awareness by school counsellors, that children and adolescents from disadvantaged ethnic groups are the most rapidly growing of the youth population. Thus counsellors who work with children have an added responsibility as children do not control their environment (Anderson & Cranston-Gingras, 1991:91).

1.5. RESEARCH QUESTIONS

This study was intended to achieve the objectives stated in the following questions:

- 1.5.1. To what extent are school counsellors and educators aware of cultural barriers that prohibit successful interaction when working with their students?
- 1.5.2. What knowledge and information do school counsellors and educators have about the current state of services that they are supposed to render to students from diverse populations?
- 1.5.3. Are school counsellors and educators competent in terms of coping skills to effectively handle multicultural issues that can arise expectedly or unexpectedly?

These research questions relate to the data gathering instrument that was used in the study, **The Modified Version of the Multicultural Awareness - Knowledge - Skills (MAKSS)**.

1.6. NEED OF THE STUDY

South Africa is a pluralistic society. More than eleven languages are spoken in the country. The ministry of education caters for children from indigenous races and for those who arrived as a result of migration and those who sought political asylum and refuge in the country. The old policy of separate development created subcultures of various distinction by requiring people of a common cultural heritage to inhabit a specific area in the country. This current set up will take time and money to dismantle. School counsellors and educators have, therefore, to be sensitized to multicultural issues. School counsellors in particular, must be aware that children and adolescents are the most rapidly growing segment of the population and that there is little information available about their problems and needs (Gibbs, Huang, & Associates 1989, cited by Anderson & Cranston-Gingras 1991:91).

The present department of education acknowledges that parents, teachers and students in both formal and non-formal sectors of the education and training system are

beneficiaries of and participants within vocational and general guidance and counselling, which until now have tended to function separately, and to be administered separately with poor co-ordination. The White Paper on Education and Training (1995:23) points out that the Education Ministry noted with regret that Education Support Services (ESS) have not been comprehensive enough in any part of the former education and training system, but in general, the better resourced a department had been in the past, the more support services have been available to learners, and the greater the ease of access to that support. Further on the report states that where the need has been greatest the service has been poorest. Low levels of funding for Black education have relegated ESS services to the periphery, with the result that ESS provision for Black learners is meagre in the extreme, whether through mainstream or specialized facilities (Government Gazette, No. 16312, Notice No. 196 of 1995:23). This situation is indicative of the extent in which educational providers of the previous system were callous in multicultural sensitiveness.

Anderson and Cranston-Gingras (1991:91) pointed out that the understanding or lack of understanding demonstrated by others about cultural differences can influence the core of the child's developing personality. Children are in the early stages of cultural awareness and may not recognize that their experiences differ from others and that there may exist forms of discrimination. A major developmental task is to discover and integrate one's ethnicity, culture, and race as these affect oneself and others (Anderson & Cranston-Gingras 1991:91). One of the goals of culturally sensitive counsellors is to foster the child's environment so that the emphasis is on the child's uniqueness and not on conformity with the norm (Anderson & Cranston-Gingras 1991:91).

1.7. METHODS OF RESEARCH

A descriptive study was carried out in order to gain insight into the problem under investigation so as to make a contribution to multicultural school guidance and counselling as a dimension of the Education Support Services necessary for schools' total educational programme.

1.7.1. Literature Study

Literature review forms the primary method used in this thesis. This review of related literature involved identification, location, and an analysis of documents containing information related to the research problem. These documents include periodicals, abstracts, newspaper articles, journal articles, reports, theses and reviews. This consultation of a wide spectrum of primary and secondary sources was done with the purpose of acquiring an in-depth understanding of the aims of this investigation as stated in 1.4. The intention of this endeavour is to provide school counsellors in the field with ideas and information coupled with guidelines for relevant multicultural guidance and counselling.

1.7.2. Empirical Investigation

The researcher followed the following procedures and / or techniques in an effort to extrapolate on the need for counsellors to endow themselves with multicultural knowledge, skills and awareness.

The researcher used **The Modified Version of the Multicultural Awareness - Knowledge - Skills (MAKSS)**, a structured questionnaire to collect data relating to guidance and counselling in multicultural schools. The aim was to acquire fresh and first-hand information from school counsellors and teachers involved in the practice.

1.8. DEFINITIONS OF KEY CONCEPTS

It was a basic necessity that the researcher offered operational definitions of the terms which were applied in the context of the study to aid commonality in an insightful understanding of the course of the study:

1.8.1. Afrocentrism

Afrocentrism is a theory of personal and social transformation. Afrocentrism

concomitantly addresses the interpretation or reinterpretation of reality from perspectives that are centred by and within the processes that maintain and perpetuate African life and culture (Grant & Ladson-Billings 1997:11).

1.8.2. Counselling

Counselling is a process in which a trained professional forms a trusting relationship with a person who needs assistance. This relationship focuses on personal meaning of experiences, feelings, behaviours, alternatives, consequences, and goals. Counselling provides a unique opportunity for individuals to explore and express their ideas and feelings in a nonevaluative, nonthreatening environment (Thompson & Rudolph 1992:18).

1.8.3. Culture

Culture refers to the configuration of learnt behaviour whose components and elements are shared and transmitted by the members of a particular society (Ponterotto & Pedersen 1993:7). Culture consists of commonalities around which people have developed values, norms, family life-styles, social roles, and behaviours in response to historical, political, economic and social realities. No one culture is better than another (Fukuyama 1990:7).

1.8.4. Guidance

Guidance is an integral part of each school's educational programme. The programme is designed to address the needs of the students by helping them to acquire competencies in career planning and exploration, knowledge of self and others, and educational and vocational development. It is developmental by design and includes sequential activities organized and implemented by (certified or registered) school counsellors with the support of teachers, administrators, students, and parents (Gysbers et al 1992:75).

1.8.5. Education

Education is a universal phenomenon which is limited to human beings. Education is a purposeful, conscious intervention by an adult in the life of a non-adult with the specific purpose of bringing the non-adult successfully to adulthood (Van den Aardweg & Van den Aardweg 1988:71).

1.8.6. Ethnocentrism

Ethnocentrism is the belief in the inherent superiority of our own ethnic group or culture; the belief that predisposes us to judge others in terms of our own cultural norms and inclines us to conclude that those who do not conform to our norms must be stupid, depraved, irresponsible, psychopathic, inferior, or sinful to a point beyond all redemption (Grant & Ladson-Billings 1997:113).

1.8.7. Eurocentrism

Eurocentrism is the belief in the inherent superiority of all things European (i.e. cultures, perspectives, values, behaviours); the belief that these various aspects of the European culture are valid universal norms for judging the non-European cultures, the belief that the non-European cultures are inferior and should be denigrated and dominated (Grant & Ladson-Billings 1997:116).

1.8.8. Multicultural

The term multicultural stresses the inclusiveness of the wide variety of variables that constitute cultural diversity (Fukuyama 1990:7).

1.8.9. Multicultural counselling

Multicultural counselling refers to a process in which a trained professional from one cultural/ethnic/racial background interacts with a pupil/student of a different

cultural/ethnic/racial background for the purpose of promoting the pupil/student's cognitive, emotional, psychological, and/or spiritual development (D'Andrea & Daniels 1995:17).

1.8.10. Multicultural education

Multicultural education is a philosophical concept and an educational process. As a concept it is built on the philosophical ideals of freedom, justice, equality, equity, and human dignity. As a process it takes place in schools and other educational institutions and informs all the subject areas and aspects of the curriculum and students to develop positive self-concepts and to discover who they are, particularly in terms of their multiple group membership (Grant & Ladson-Billings 1997:171).

1.8.11. Multiculturalism

Multiculturalism is a philosophical position and movement that assumes that gender, ethnic, racial, and cultural diversity of a pluralist society should be reflected in all of its institutionalized structures but especially in educational institutions, including the staff, norms and values, curriculum, and the student body (Grant & Ladson-Billings 1997:182).

1.9. RESEARCH PROGRAMME

The first chapter describes the design of the study. The practical problem is introduced and the research problem is formulated as it relates to the practical problem. The aims and the study methods are stated.

Chapter two traces the history of school guidance and counselling. Attention is given to problems that children experience; theories and practices of guidance and counselling; areas of guidance and counselling in schools; and levels of guidance and counselling in the school system. A suggested guidance and counselling process is outlined.

Chapter three focuses on multicultural guidance and counselling as a generic approach. Theoretical and research assumptions of multiculturalism are explicated. Salient barriers that hinder progress in multicultural relationships are discussed. Next, approaches to multicultural guidance and counselling training are reviewed. The chapter also discusses how multicultural guidance and counselling could be infused into the school programme. Some multicultural guidance and counselling competencies, skills and awareness are explored. The chapter closes by focusing on how multicultural school counsellors can be developed.

The fourth chapter details empirical study designs. The data gathering instrument is briefly outlined. Sampling procedures and administration procedures are explained. Hypotheses are stated. The rationale of the inclusion of each questionnaire item is detailed.

In chapter five data is analysed and interpreted. The results and findings of the study are discussed. The chapter closes by giving a synopsis of the results and findings.

Chapter six presents a summary, conclusions, recommendations and suggestions for further study.

CHAPTER TWO

SCHOOL GUIDANCE AND COUNSELLING: THEORETICAL OVERVIEW

"The Ministry of Education fully accepts that guidance is an integral part of the curriculum and must be given its full scope in the sphere and in teacher education, but wishes to explore the advantages of conceptualizing guidance services within an integrated Education Support Services." (White Paper on Education and Training 1995:29).

2.1. INTRODUCTION

Since the emergence of democracy in South Africa, the education ministry started to embark on the process of transformation, a process deemed to make the educational system break with the past and pave the way for the development of democratic, equitable and high quality education. This process of transformation will probably continue into the foreseeable future. Except mentioning that guidance and counselling must be given its full scope in education, very little is said about the transformation towards effective school guidance and counselling. Ferron (1990:1) regards the terms guidance and counselling as synonymous and coterminous with the process of education. This argument is acceptable since education is viewed as a process whereby the young of the human species are guided and counselled towards maturity so that they can live full and satisfying lives in their communities, find their niches in society, and in due course contribute towards the development of that society.

Gysbers & Henderson (1994:vii) contend that to be responsive to continuing societal and individual changes as well as to the call for reform, the education system must look to reforming the entire educational enterprise, including guidance. To this end guidance needs to be reconceptualized from an ancillary, crisis-oriented service to a comprehensive programme firmly grounded in principles of human growth and development. This kind of reconceptualization of guidance will require that the guidance programme become an equal partner with the instructional programme. In this regard,

guidance has to be established as a comprehensive programme - a programme that is an integral part of the educational process with a content base of its own.

2.2. AN HISTORICAL REVIEW OF GUIDANCE AND COUNSELLING IN SCHOOLS

The purpose of this section is twofold. First, the development of the guidance movement in its country of origin is traced. Second, school guidance evolution in South Africa is investigated so as to find out how certain forces in the country affected the guidance movement to its present state. Chuenyane (1991:17) argues that an historical development offers the background and understanding which is important for people who are responsible for guidance programme development, for people who study and offer guidance services, and for the general users of the guidance services, who are the students, school administrators, teachers and parents. Chuenyane (1991:18) is of the opinion that without a knowledge of the forces, people, environmental situations and political persuasions that have given rise to and continue to influence the guidance programmes in our schools, our analysis and comprehension of the present and our prediction of the future will, at best, be without relevance, depth, and validity.

2.2.1. The Evolution of Guidance in the United States of America

According to Gladding (1992:9) most pioneers of the early guidance movement, which later evolved into the profession of counselling, were social reformers. The beginning of guidance can be traced to the works of a number of individuals and social institutions. People such as Jesse B. Davis, Frank Parsons, Meyer Bloomfield, Clifford Beers, Anne Reed, Eli Weaver, and David Hill, working through a number of organizations and movements, were instrumental in formulating and implementing early conceptions of guidance (Gladding 1992:9; Gysbers & Henderson 1994:4 & Chuenyane 1991:18).

Jesse Davis was the first to set up a systematized guidance programme in the public schools as a superintendent of the Grand Rapids (Michigan) School System. Davis inaugurated a plan of teaching vocational guidance through the English curriculum

(Gladding 1992:9, Gysbers & Henderson 1994:5).

According to Gysbers and Henderson (1994:5) and Gladding (1992:10) the implementation of another first and similar conception of guidance was done by Frank Parsons in Boston, Massachusetts. Through Parsons, the term "vocational guidance" apparently appeared for the first time in print as the designation of an organized service. Parsons emphasized the fact that vocational guidance should be provided by trained experts and become part of every public school system, with a preoccupation of helping the young people to find suitable employment after leaving schools.

Further, Gladding (1992:12) contends that by the 1930s, John Brewer saw "guidance as education." The emphasis here was that teaching involved guidance and instruction and that neither could be delegated to separate personnel. It was also during the 1930s that the term guidance was conceptualized as an all-inclusive term including "problems of adjustment to health, religion, recreation, to family and friends, to school and to work." Vocational guidance was then seen as the process of assisting the individual to choose an occupation, prepare for it, enter upon and progress in it. As a preparation for an occupation involves decision in the choice of studies, choice of curriculums, and the choice of schools and colleges, it becomes evident that vocational guidance cannot be separated from guidance (Gysbers & Henderson 1994:10).

The US office of Education at Federal Level instituted the Occupational Information and Guidance Service in 1940. The activities in which the service was interested included such phases of guidance as vocational guidance, personal guidance, educational guidance, and placement (Gysbers & Henderson 1994:13).

By the close of the 1930s, the clinical-services model of guidance and counselling continued to evolve, assisted by the growing interest in psychotherapy (Gysbers & Henderson 1994:13). Carl Rogers rose to prominence in 1942 with the publication of his book *Counseling and Psychotherapy*. The impact of psychotherapy on the vocational guidance and testing movement precipitated a new field: the field of counselling psychology. This in turn changed the professional development of school

guidance and the school counsellors particularly in terms of the training counsellors received and the role model and literature available to them (Gladding 1992:12; Gysbers & Henderson 1994:14).

The initial focus of the 1960s was on counselling as a developmental profession. Less emphasis was given to guidance programmes and more to the role and functions of the school counsellors. Of further importance was Wrenn's landmark work, *The Counselor in a Changing World*, which emphasized the work of the counsellor. According to Gysbers & Henderson (1994:19) Wrenn delineated four major functions of the school counsellors:

It is recommended that the professional job description of a school counsellor specify that s/he performs four major functions: (a) counsel with students; (b) consult with teachers, administrators, and parents as they in turn deal with students; (c) study the changing facts about the student population and interpret what is found to school committee and administrators; (d) coordinate counseling resources in school and between school and community. From two-thirds to three-fourths of the counselor's time, in either elementary or high school, should be committed to the first two of these functions.

In a similar fashion, Roeber (Gysbers & Henderson 1994:19) outlined the proposed school counsellors' functions. Counsellors, it is suggested, engage in helping relationships, including individual counselling, group procedures, and consulting. In addition, the counsellor would have supporting responsibilities, including pupil-environment studies, programme development, and personal development. This emphasis on the counsellor during the 1960s came at a time when some individuals were calling for the abandonment of the term "guidance" as it is associated with services provided by a counsellor (Gysbers & Henderson 1994:20).

2.2.2. The Development of the School Guidance and Counselling Movement in South Africa

History in South Africa is replete with examples of dehumanization; evidenced by greed, oppression and exploitation of groups of people by other groups of people, inequalities, and a socialization system of exclusion. Dube (1985:98) noted with regret that Bantu

Education was introduced as a blatant attempt to further racism in that it intended to close all the loopholes which allowed Blacks to advance. These social ills were explicitly developed into statutes to live with by the apartheid government which came into power in 1948. The system became a symbol of aggression and resistance by the oppressed masses to a point where the people of South Africa lastly witnessed the first democratic election in 1994 which finally nailed the coffin of apartheid and laid it to rest in a well engraved tombstone at the Union Buildings in Pretoria. It is against this backdrop that school guidance and counselling must be understood in South Africa.

(a) An Historical Perspective on Psychology in South Africa

The present government has laid down a constitution that requires equality and non-discrimination, cultural freedom and diversity, the right to basic education for all and equal access to educational institutions. Prior to this constitution, several political decisions have affected the mental health movement in South Africa. The Mental Disorder Act No. 38 of 1916 declared the superiority of Whites and popularized a Eurocentric view of mental health (Whittaker 1991:58; Vontress & Naiker 1995:149). These authors further noted that T.J. Dunston, a British Psychiatrist, was appointed the first South African Commissioner for Mental Health. Dunston established psychometric policies and procedures suited for the South African context.

In 1927 M.L. Fick, the South African psychologist at the National Bureau for Educational and Social Research, developed an intelligence test that was standardized for the South African context and that was based on Terman's Stanford Revision Scale. Fick focused his research on "the educability of the South African Native." Fick concluded that: "... the inferiority of the Native (African) in educability, as shown by the measurement of their actual achievement in education, limits considerably the proportion of Natives who can benefit by education of ordinary type beyond the rudimentary." Psychologists like Fick and Dunston were among the first intellectuals to represent the historical continuity of Eurocentric development in South Africa (Whittaker 1991:58).

Whittaker (1991:59) further points out that in 1928 the South African Government appointed the Carnegie Commission headed by E.G. Malherbe, to investigate "the poor white problem." The dependence of mining capital on cheap "black" labour resulted in massive "white" unemployment at that historical stage. The "poor white problem" weakened support from white people to rally behind the ideology of racism. The "poor white problem" had to be resolved by plunging Africans into further exclusionary regulations.

R.W. Wilcocks, a psychology professor at Stellenbosch University, who concentrated on psychological testing and standardized vocational tests for the South African context, authored the psychological report to the Carnegie Commission recommending that "black" people be prevented from competing with "white" people for jobs. This led to black people becoming the chief source of cheap labour. The black exploitation was justified by building on the myth of the inferiority of people of colour. Thus Wilcocks served the interests of the ruling class by providing racist theories as a major means of dividing the workers into colour-castes. Wilcocks was a professor of the late Prime Minister Hendrick F. Verwoerd, an acknowledged psychologist and architect of apartheid who completed a psychology dissertation in 1924 on the blunting of emotions (Whittaker 1991:51; Vontress & Naiker 1995:150).

The decades of subjugation and dehumanization of Blacks by Whites created a psychologically and physically debilitating environment for Blacks. In view of these happenings, individuals and families were socialized in a context of violence. O'Dwyser (Chuenyane 1991:25) views violence (disregarding the fact that the language is sexist) as:

..... the treatment of your fellow man with derision and contempt. Violence is claiming him to be inferior. Violence is denying him a job because of his affiliations - political or religion. Violence is depriving his child of food and shelter. Violence is a political and social system which poisons the mind of a child against his fellow man. Violence is the segregation of a child in school or at play and sowing the seeds of bigotry and consequent debilitating cancer of hate.

According to Vontress and Naiker (1995:151) The World Health Organization (WHO)

addressed the issue of apartheid and health during its 1983 annual conference and declared in its report that oppressive political conditions in South Africa were likely to adversely influence the mental health of the oppressed people.

(b) Guidance and Counselling in South African Schools

School guidance in white schools has been in place since 1970 (Chuenyane 1991:25). Two distinct branches for Guidance services for whites were identified, namely a psychological branch, and a school guidance service branch. All White inspectorial circuits had child guidance clinics staffed by multidisciplinary teams of counselling psychologists, orthodidacticians, sociopedagogicians, and occupational therapists who provided psychotherapy, pedotherapy, speech therapy and guidance and counselling. The psychological branch concerns itself primarily with clinical and remedial functions. Pupils with psychological-educational problems are attended to. The guidance service branch, on the other hand, is school-based and is the responsibility of school counsellors commonly referred to as guidance teachers (Chuenyane 1991:26).

The development of guidance and counselling in White schools was largely the result of the National Education Policy Act of 1967 which established the principle of differential education, which was to provide education in accordance with the individual needs and abilities of each pupil (Naude' & Bodide 1990:3).

Chuenyane concluded by accepting an investigation of practices of the past that there were virtually no guidance services in Black schools. Guidance and counselling services were only introduced in Black Schools in 1981. ¹⁹⁶⁹ Before this, guidance and counselling consisted mostly of a superficial testing service that was conducted by teachers who in most cases were ill-prepared.

2.3. CHILDREN'S PROBLEMS: THE NEED FOR SCHOOL COUNSELLING IN SOUTH AFRICA

Our children are faced with a variety of difficulties inherent in our complex present-day

society. These difficulties pose challenges with which our children must battle during their major years of growth and development. Even if some children are exempted from certain types of problems, the fact that the media would give a detailed coverage of major events locally and around the globe, still haunts the new generation and leaves many in despair. In this section, the researcher reviewed societal problems inherent in South Africa with the view of demonstrating the necessity for school guidance and counselling. Some problems are not only South African based. Many countries are experiencing similar trends in various degrees.

Oliver (1992:14-33) documents some problems that are common in South Africa in the following categories: psychological problems, physical problems, socio-economic problems, and socio-political problems. In the subsequent section some of the problems common to school children are highlighted.

2.3.1. Psychological Problems

(a) Aggression, Violence, and Conflict

Oliver (1992:15) points out that between 1984 and 1986 violence escalated in South Africa's black townships. This violence was ignited by political changes that were sweeping across the country at that time and the war between Inkatha and the United Democratic Front (UDF).

According to Oliver (1992:15) the following reports were made:

- * Intergroup and racial conflict, social unrest and violence in South Africa are detrimental to mental health.
- * Violence of township life adversely affects the residents' psychological well-being.
- * Prosecution and public violence against youths under the age of 18 years increased sevenfold during the period of 1985 to 1986.
- * In 1985 right-wing vigilante groups were formed against people resisting apartheid and school pupils began boycotting schools in protest against

inadequate education.

Problems were inflamed because each side in a conflict situation projected the blame on the opposite side. Opponents were perceived as acting irrationally and unjustly. This kind of attitude heightened aggression and violence.

(b) Tension and Stress among South Africans

According to McKendrick and Hoffman (Oliver 1992:15), death squads, assassinations, disappearances, detention without trial, torture, arson and armed attacks as well as */blacks* necklacing (placing a motor-car tyre around the neck of the victim, filling it with petrol and setting it alight) have been, and still are, sources of tension and stress among South Africans.

(c) Negative Self-concept and Insecurity

In another finding by Manganyi (Oliver 1992:16), black South Africans have a negative self-concept and low self-esteem because they have apparently internalized negative views about themselves and their low status in South Africa. In related research, Hickson, Christie, and Shmukler (Oliver 1992:16) claimed that black adolescents scored higher than white adolescents in their belief that human nature is evil. This obviously also influences their self-concept in a negative way.

One of the factors that is most detrimental to the quality of life of human beings is a lack of security. This is evident among urban black South Africans. The crime rate is always on the upswing (Oliver 1992:17).

(d) Inconsistencies in Societal Experiences

We live in a world that changes like a kaleidoscope. In this regard Carl Rogers (1961:27) states: "Life, at its best, is a flowing, changing process in which nothing is fixed." Naisbit and Aburdene (Thompson & Rudolph 1992:6) indicated the following:

(1) technological growth will continue; (2) societies will move further from the Industrial Age into the Information Era; (3) "Family" will be redefined to include many types of homes and relationships; (4) as more women enter the work force, mothers of preschoolers and school-age children will be seeking good child care; (5) over half of all children will live in a single-parent household at some time during their lives; (6) children will need to learn about cultures in order to live and work with others effectively; (7) concern about substance abuse and addiction will continue to have high priority; and (8) environmental issues will bring about changes in living patterns.

Scher and Good (Thompson & Rudolph 1992:8) put forward the view that the influence of gender will be of great importance in the coming decade, and the fear is that counsellors may not be so well informed about the issue as they should be. Our children are born into a society that exposes them to gender-biased books, toys, teachers, and school curricula, and the same society shapes gender roles and behaviours. Counsellors too are not immune to gender stereotypes both in personal and career counselling. Learned stereotypical attitudes and behaviours continue to influence the decisions and actions of individuals throughout their lives. Counsellors are encouraged to examine their own attitudes toward masculine and feminine roles and expectations. Counsellors must be aware of the impact of gender on the way in which our society is defined, organized, and functions in order to do the best possible job for our students. Ignoring the impact of conceptions of gender on our work is an invitation to disaster.

We tend to view a child's world as carefree, irresponsible times, with no financial worries, societal pressures, or work-related troubles. It comforts us to believe that children are not sensitive to the stress produced by rapid changes occurring in our adult world. Children are good observers but poor interpreters of their environment. The truth is that children are not immune to the complexities and troubles of the world. Like adults, children are effective decision makers and problem solvers and are political beings by reason of their living in a political society (Thompson & Rudolph 1992:8).

(e) The Family System Structure

Developmental psychology holds that children need warm, loving and stable home environments in order to grow and develop in a healthy manner. History has it that children living in large and stable extended families had many adults around when they needed to talk or needed to feel acceptable to someone else. Decisions were relatively simple: the choices were restricted, and expectations were made clear. This family set up is no longer in place. The home is no longer simple. In the urbanised family, other adults like grandparents, uncles, aunts, and other relatives may live far away and be almost unknown to their grandchildren. Fathers work long hours and are kept out of the family by meetings and other community events. A majority of mothers work to support the family. Single parents are assuming the role of both the mother and the father more frequently, doubling the burden on the parent and leaving little free time for children. In this way children are denied a chance of being able to find someone to listen or to provide the care and guidance they need (Thompson & Rudolph 1992:8).

(f) Crises in Societies:

Not only are homes insecure and unstable, but they are also continually confronted by an unstable, conflict-ridden society. Inflation and high cost of living are portrayed almost daily by the media. Unemployment rates are high. New graduates find it hard to secure jobs. Job opportunities change rapidly and uncertainties in career planning and needs abound. Adults dissatisfaction culminate in slowdowns and strikes in conjunction with contract negotiations. Crime rates are on the upswing and many neighbourhoods are no longer safe for children or adults. Vandalism against schools and other private and public property is astronomical. People are increasingly cynical about governance: both provincial and national. Some of the public figures and government agencies have been found engaging in criminal or highly unethical practices. Finally, we live in a world full of tensions generated by buildup of weapons and the seizure of hostages (Thompson & Rudolph 1992:9).

2.3.2. Physical Problems with Psychological Components

Physical problems that affect people's lives psychologically range from epilepsy, asthma, coronary heart disease, sexual transmitted diseases, influenza, malaria, physical and mental disablement among South Africans and a host of related diseases.

Any of these diseases may require the careful eye of the school counsellor before referral is sought.

2.3.3. Socio-economic Problems

(a) Street Children

Street Children refers to those children who have absconded from home or have no home to go to. The result is that these children live on the streets and resort to crime, prostitution, and drug-dealing to survive (Oliver 1992:21).

(b) Educational Problems

Educational problems range from learning difficulties to career choice difficulties. In the South African context educational problems were aggravated by segregation of schools and educational provision. The Present-day administration is battling with the idea of streamlining the single ministry of education. This daunting task is not easy as it is met with a lot of resistance to change.

(c) Teenage Pregnancy

Oliver (1992:27) posits that ignorance and unwanted pregnancies result in unwanted population growth and hold a serious threat of sexual transmitted diseases and, more specifically acquired immune deficiency syndrome (AIDS). Adolescents of all population groups of South Africa have a serious need for sexual counselling at school and by their parents.

(d) Alcohol and Substance Abuse

Thompson and Rudolph (1992:388) put forward the view that children of alcoholic parents frequently do not have their physical or psychological needs met in the family. Money needed for food and shelter may be spent on alcohol; and/or parents may not be attentive to the child's physical needs because of preoccupation with alcohol. The child's need for love, belonging, and security cannot be met by parents who have lost control over their lives and frequently dislike themselves for their behaviour. Children who live in homes where rules are consistently broken and family members cannot be relied upon to provide love and nurturance cannot be expected to grow and develop into fully functioning, well-adjusted individuals.

(e) Child abuse

Child abuse could be defined as the physical or mental injury, sexual abuse, negligent treatment or maltreatment of a child under the age of 18 by a person who is responsible for the child's welfare under circumstances which indicate the child's health or welfare is harmed or threatened (Thompson & Rudolph 1992:353). According to Hart, Germain, and Brassard (Thompson & Rudolph 1992:353), actions associated with psychological abuse may include mental cruelty (verbal abuse, unrealistic expectations, discrimination), aspects of sexual abuse and exploitation, living in unstable or dangerous environments, drug and substance abuse condoned by adults, negative models, cultural bias or prejudice, neglect or stimulus deprivation, and institutional abuse.

Child abuse is prevalent in all societies of the world. South Africa is no exception. Reports of children abused at homes and in schools are not uncommon.

2.3.4. Socio-political Problems

(a) Migrant Labour

In South Africa the rural communities were and still are plagued by migrant labour. Migrant labour involves people, usually men, who leave the rural communities to seek greener pastures in urban areas where they seek higher-paying jobs. Many black people who depart from their communities and live in mine camps far from homes and hostel dwellings, leave their wives and children to fend for themselves, a phenomenon that contributes to matriarchal family structure. Long absence of fathers from home interrupt the sense of love and security provided by male authority figures that is important in the socialization of children (Vontress & Naiker 1995:151).

(b) Social Unrest

Oliver (1992:28) postulates that many black South Africans perceive the conventional education system to be part of the apartheid political system. This perception has resulted in social unrest, the burning of schools, and children staying away from classes. It has also taught children to solve problems with violence which from a psychological point of view is, in fact, the poorest way of solving problems.

Crabs (Thompson & Rudolph 1992:7) believes that it "is time to identify major societal, political, educational, and economic influences that may have a direct impact on the counsellor's role in the year 2000." Counsellors, therefore, are encouraged to identify "what is" in their counselling area and then to plan for the future and "what might be."

2.4. THEORIES AND PRACTICES OF GUIDANCE AND COUNSELLING: AN OVERVIEW

Theory is the bedrock of guidance and counselling. It challenges counsellors to be caring and creative within the confines of a highly personal relationship that is structured for growth and insight. Theory helps counsellors to conceptualize pupil

communication, promote interpersonal relationships between pupils and counsellors, helps counsellors implement professional ethics, and has an impact on how counsellors view themselves. Without theoretical backing counsellors would operate haphazardly in a trial-and-error manner being both ineffective and harmful (Gladding 1992:37).

Van Niekerk (1992:35) alludes to the fact that theories are constructed with at least two purposes: (1) They assist counsellors in observing, describing, predicting, and evaluating events in a systematic way, and (2) theories give a sense of direction - providing the counsellor with a guide to the application and modification of strategies in new or different situations.

Osipow, Walsh, and Tosi (1980:25) identify at least four ways in which counselling theories may be helpful and useful in a counselling situation. First, theory assists the counsellor to plan a strategy or treatment plan. Second, theory contributes to the understanding of human behaviour or, more specifically, of client behaviour. Third, theory suggests certain counselling techniques. Fourth, theory identifies goals and objectives to be pursued for client benefit and for evaluation.

Major counselling approaches are categorized into psychoanalytic, affective, behavioural, and cognitive/behavioural. These categories excluded the multicultural approach which has recently been introduced as a fourth dimension (Gladding 1992:164-5; Meier & Davis 1992:69-77; Thompson & Rudolph 1992:26; & Nelson-Jones 1995:18-321).

2.4.1. Psychoanalytic Approaches

Sigmund Freud is dubbed the father of **psychoanalysis**. Many prominent theorists of counselling were directly influenced by Freud. Alfred Adler joined Freud's discussion group in 1902. Adler did not agree with Freud's psychosexual theory which emphasized sexual drives as deterministic of human personality (Thompson & Rudolph 1992:247). Adler broke away from Freud and became the first psychoanalyst to emphasize human nature as being fundamentally social, an approach which is today known as **individual**

counselling. According to Meier and Davis (1992:76) Freud established the foundation from which all counselling approaches evolved. His ideas about the conscious and about personality development led to ingenuous counselling techniques, and motivated opponents to create such radically different approaches as behavioural counselling and rational/emotive therapy. Psychoanalytic counselling involves making the unconscious material conscious, thereby helping the counsellor and the client to gain insight into the mechanisms of psychological adjustment. Psychoanalytic counsellors emphasize the role of past parent/child transactions and foster the re-creation of this relationship.

2.4.2. Affective Approaches

These approaches include Carl Rogers's person-centered counselling, Rollo May's existential counselling, Fritz Perls's gestalt therapy and Viktor Frankl's logotherapy. Counsellors assist clients by focusing on affect (feelings clients experience such as anger or sadness).

(a) **Person-centered** counselling emphasizes clients' ability to determine relevant issues and to solve their problems. Counsellors tend to view clients positively and respond to clients with warmth, support, unconditional positive regard, genuineness, and empathy. Counsellors focus predominantly on affect. They notice client feelings and empathizes with those feelings to help clients fully experience their affect and become more open to their experiences (Nelson-Jones 1995:18-43; Gladding 1992:88; Meier & Davis 1992:71).

(b) Fritz Perls, the chief proponent of **Gestalt therapy**, frustrated clients to help them move toward self-support and away from therapist support. Emphasis is placed on body movements as a method of experiencing feelings and facilitating psychological growth. Gestalt counsellors, like person-centered counsellors, pay attention to noticing client feelings, staying in the here-and-now, and avoiding intellectual analysis of problems (Nelson-Jones 1995:45-65; Gladding 1992:164; Meier & Davis 1992:74).

(c) **Existential** counsellors examine the role of what many consider to be abstract,

philosophical issues in the psychological lives of individuals. Counsellors eschew technique in favour of grappling with the basic dimension of life and death. People are thus considered in terms of "being" (awareness of oneself), and "non-being" (a loss of identity). Rollo May describes anxiety as the experience of the threat of imminent non-being. Existentialists see personal choice and violation as basic facts of human existence. Thus clients seek counselling to expand their psychological worlds. As an existential counsellor, one's job is to be authentic, to expose oneself to clients so that the client can become aware of similar qualities in themselves (Gladding 1992:95; Meier & Davis 1992:77; Nelson-Jones 1995:112-133).

(d) Another leading existentialist approach to counselling worth mentioning is **logotherapy**, developed by Victor Frankl. To Frankl, existential refers to (1) existence itself, which is a specifically human mode of being, (2) to the meaning of existence, and (3) to the striving to find meaning in personal existence (Nelson-Jones 1995:137). Logotherapy holds that humans possess freedom of will (Patterson 1986:433; Gladding 1992:95 & Nelson-Jones 1995:137). This freedom implies that humans are capable of reflecting upon and judging their choices. In this way we are able to shape our own characters and are responsible for what we make out of ourselves.

Logotherapy contends that the will to meaning is the fundamental motivational force in humans. Humans are meaning seeking beings and the search for meaning in itself is not pathological. Logotherapy also emphasizes spirituality. Spiritual (without religious connotations) phenomenon in humans can either be conscious or unconscious. Logotherapy aims to increase the client's consciousness of the spiritual self. Another factor in the individual existence is responsibility. An individual is responsible to himself or herself, to his or her conscience, or to God (Patterson 1986:433 & Nelson-Jones 1995:137).

Finally, logotherapy is the treatment of choice for dealing with the existential vacuum. Logotherapy finds meaning in helping people to find meaning in their lives. Counsellors seek to confront students towards life tasks in the school situation. Logotherapy is an education for responsibility that seeks to unblock students' will to meaning. Counselling

seeks to convert an unconscious potential into a conscious act and then allow it to recede back into an unconscious habit (Nelson-Jones 1995:145).

2.4.3. Behavioural Approach

Behavioural counsellors tend to be the pragmatists of the counselling profession. Their main focus is to modify or eliminate the maladaptive behaviour the client displays by helping the client acquire healthy, constructive ways of acting.

Much as maladaptive behaviour is acquired through a learning process, it can therefore be unlearned in the same manner as it was acquired. Behavioural counselling is a re-education, or relearning, process. Adaptive behaviour is reinforced, while maladaptive behaviour is extinguished. The counsellor's role, through reinforcement principles, is to help clients achieve the goals they have set for themselves (Meier & Davis 1992:72; Gladding 1992:143; Thompson & Rudolph 1992:158; Nelson-Jones 1995:243).

2.4.4. Cognitive-behavioural Approaches

Meier and Davis (1992:72) allude that counsellors with a cognitive orientation represent the latest movement in the counselling profession. Cognitive counsellors consider inappropriate thoughts to be the cause of painful feelings and harmful behaviour. Counsellors like Albert Ellis, founder of **rational-emotive behavioural therapy (REBT)**, view irrational beliefs (beliefs without empirical evidence) as the target for interventions, whereas Aaron Beck describes how selective attention, magnifying problems, and illogical reasoning can lead to depression. Cognitive and cognitive-behavioural counselling grew from the behavioural counselling movement and share a tradition of respect for applying research to practice and doing counselling research (Meier & Davis 1992:73).

Another major cognitive theory is **transactional analysis (TA)**, which was formulated by Eric Berne in the early 1960s. One of TA strengths is its relatively simple view of

personality and interpersonal interaction. Berne (1991:29) says:

"The unit of social intercourse is called a transaction. If two or more people encounter each other in a social aggregation, sooner or later one of them will speak, or give some indication of acknowledging the presence of the others. This is called the stimulus transaction. Another person will then say or do something which is in some way related to this stimulus, and that is called the stimulus response."

TA suggests that each individual is composed of three ego states: Parent, Adult, and Child. In short transactional analysis is concerned with diagnosing which ego state implemented the transactional stimulus, and which one executed the transactional response. Our Parent tells us what is right; our Adult makes decisions and tests reality; and our Child plays and has needs. Conflict among Parent, Adult, and Child explains both intrapsychic and interpersonal difficulties. TA counsellors help their clients achieve a balance among the three parts (Meier & Davis 1992:75; Gladding 1992:125).

2.5. AREAS OF GUIDANCE AND COUNSELLING IN A SCHOOL SYSTEM

Guidance and counselling in the schools does not need to be shelved until students are at senior secondary school level. Guidance and counselling activities have to begin with the onset of schooling of our children. Mwamwenda (1995:463) posits that children, like adults, have their own problems which call for guidance and counselling. According to Gysbers and Henderson (1994:80) the traditional formulations of guidance and counselling, the six services (orientation, information, assessment, counselling, placement, and follow-up) and the four aspects of guidance in the school can be categorized as personal, social, vocational, and educational.

2.5.1. Personal Guidance and Counselling

Personal guidance and counselling involves problems that are personal in nature. This could include inferiority complex, self-denial, indecisiveness, feelings of inadequacy, etc. Concerns of behavioural issues both at home and at school fall under this category. The counsellor's role is to help pupils build a positive self-image that would boost their self-directedness.

2.5.2. Social and Emotional Guidance and Counselling

In this category pupils develop skills in getting along with others: peers, teachers, siblings, strangers, and the community at large. Unfortunately there are pupils whose socialization is crippled by their being abused and neglected. Such children may execute cruel deeds that leave the young and the old paralysed in disbelief. The school counsellor has to identify such cases and try to find lasting solutions to such problems.

2.5.3. Educational Guidance and Counselling

The school counsellor has to address problems that retard educational progress. Students usually find themselves grappling with matters of sex, reading for tests and examinations, career indecisiveness and indecision, choice of relevant subjects, lack of financial resources for further study, and a host of school related issues. According to Mwamwenda (1995:466) it should be borne in mind that many educational problems do not occur in isolation, and therefore the home, school, community, peers, or the pupils themselves could be the cause of such problems. The school counsellor has to be very careful and consult with other professionals in addressing and dealing with students' problems of this nature.

2.5.4. Vocational/Career Guidance and Counselling

A desired goal of career guidance and counselling is to graduate self-directed adults who understand their values and behaviours, are able to set realistic goals, and have career planning skills to change and adjust their occupational roles when desirable. This goal is usually tampered with by the complexity of career indecisiveness which requires to be addressed (Mulaudzi 1993:3). It therefore rests upon counsellors to introduce students to various job opportunities available in the market. Interests in self-employment where skills are needed cannot be under-emphasized.

2.6. LEVELS OF COUNSELLING AND GUIDANCE IN THE SCHOOL SYSTEM

According to Gladding (1992:320) the field of counselling in the school involves a wide range of ages, developmental stages, and types of problems. There are therefore, a natural breakdown into specialities within the field. The professional literature focuses on three distinct school-age populations in education: primary school pupils (kindergarten through Grade 7), junior secondary school (Grade 8 through Grade 9), and senior secondary school pupils (Grade 10 through Grade 12).

2.6.1. Primary School Guidance and Counselling

Gladding (1992:321) views primary school counsellors as a vanguard in the mental health movement. American School Counselor Association's (ASCA) Role Statement (1981) lists five functions of primary (elementary) school counsellors:

1. Provide consultation to teachers in building a healthy classroom environment.
2. Work with parents to promote understanding of childhood growth and development.
3. Cooperate in the identification and referral of children with developmental deficiencies or handicaps.
4. Direct older children's awareness to the relationship of school and work.
5. Provide in-service training to teachers in the hope of preventing serious problems among children or minimizing the impact of such problems.

The primary school counsellors are charged with facilitating optimal development of the whole child. This task involves many preventive and proactive services, such as classroom guidance, group counselling, consultation, and special intervention strategies for high-risk children. Counsellors have to make themselves known as school counsellors. They have to publicize who they are, what they do, and how they can be of assistance and when. This process is best handled through orientation programmes for all children in the school, classroom visits or both. The chief aim is to let children know that counselling and guidance services are a vital part of the total school environment .

2.6.2. Junior Secondary School Guidance and Counselling

Emphasis on junior secondary school guidance and counselling is a new development. In addition to problems that exist in the family, school, and community pupils at this age level, have to adjust to changes in the body, pressure from peers, demands by the school for excellence, conflicting attitudes of parents, and other problems with establishing self-identity (Gladding 1992:326). Over and above pupils have to adjust themselves to transiting from being the oldest at primary schools to being the youngest in the secondary schools. Mwamwenda (1995:467) proposes some of the responsibilities of counsellors at this level of schooling, which include the following:

1. Assist teachers to promote healthy classroom relationships as they interact with pupils.
2. Assist pupils in developing positive self-concepts.
3. Assist pupils in getting along with others.
4. Provide pupils with more information regarding career choice making.
4. Make pupils aware of their increased physical changes.
5. Help pupils in developing a sense of independence and responsibility.

The ideal role of counsellors at this stage includes providing individual counselling, teacher consultation, student assessment, parent consultation, and evaluation of guidance services.

2.6.3. Senior Secondary School Guidance and Counselling

Pupils at this level of development are at the threshold of adulthood. They are about to enter the work force. Pupils assume greater levels of both independence and responsibility. The following are some of the areas of guidance and counselling at senior secondary school (Mwamwenda 1995:467):

1. Provision of more information regarding career opportunities and educational opportunities.
2. Exposure of pupils to information relating to self-awareness, self-identity, and decision-making.

3. Administering pupils with career, vocational inventories (tests).
4. Addressing issues based on family concerns and peer relationship.
5. Discussions of what it means to fall in love, dating, courtship, and marriage.

2.7. A COMPREHENSIVE SCHOOL GUIDANCE PROGRAMME

In developing a comprehensive school guidance programme consideration needs to be given to adopting a perspective of human development on which to build the guidance programme. Attention also needs to be given to the relationship of the guidance programme to other educational programmes. Finally consideration needs to be given to the organizational framework of the guidance programme (Gysbers & Henderson 1994:61).

2.7.1. A Perspective of Human Growth and Development

Human growth and development has to be understood through the concept of *life career development*. *Life career development* is defined as a self-development over a life span through the integration of roles, settings, and events in a person's life. The concept of life career development can be delineated as follows; the word "life" indicates that the focus is on the total person - the human career. The word "career" identifies and relates the many and often varied roles in which individuals are involved (student, worker, citizen, parent); the settings in which individuals find themselves (homes, school, community); and the events that occur over their lifetimes (job entry, marriage, divorce, retirement). The word "development" indicates that individuals are always in the process of becoming. The words *Life career development* tie these separate meanings together. One major goal of a comprehensive school guidance programme, founded on the concept of life career development, is to assist students to acquire competencies to handle current issues that affect their growth and development. In addition, another goal is to create career consciousness in students in order to assist them in projecting themselves into possible future roles, settings, and events; analyze them; relate their findings to their present identity and situations; and make informed personal and career choices based on their findings (Gysbers & Henderson 1994:62).

2.7.2. The Relationship of the Guidance Programme to Other Educational Programmes

Primary and secondary education as envisioned from a life career development perspective include two major, interrelated delivery systems: the instructional programme and the guidance programme. The instructional programme equips students with competencies such as fine arts, vocational-technical education, science, physical education, mathematics, social studies, and languages. Competencies gained through the guidance programme can be derived from domains such as self-knowledge and interpersonal skills, life roles, settings, and events, and career life planning. While each delivery system emphasizes specific student competencies, there are areas of collaboration.

The two delivery systems are equal in terms of functioning, each requiring specific attention (unshaded area) (Figure 2.1 has reference). At the same time learnings overlap (shaded area) an indication that the two programmes are reciprocal in supporting each other.

2.7.3. Elements of a Comprehensive Guidance Programme

The structure recommended by Gysbers & Henderson (1994:67) and Gysbers et al (1992:566) for a comprehensive guidance programme contains three basic elements. These elements are content; organizational framework, activities, and time; and resources (see Figure 2.2). The content element identifies student competencies to be mastered as a result of student participation in the comprehensive guidance programme. The organizational framework element contains three structural components and four programme components along with example programme activities and counsellor time distributions across the four programme components. Finally the resource element presents the human, financial, and political resources required to fully implement the comprehensive programme.

Two Major Education Delivery Systems from a Life Career Development Perspective

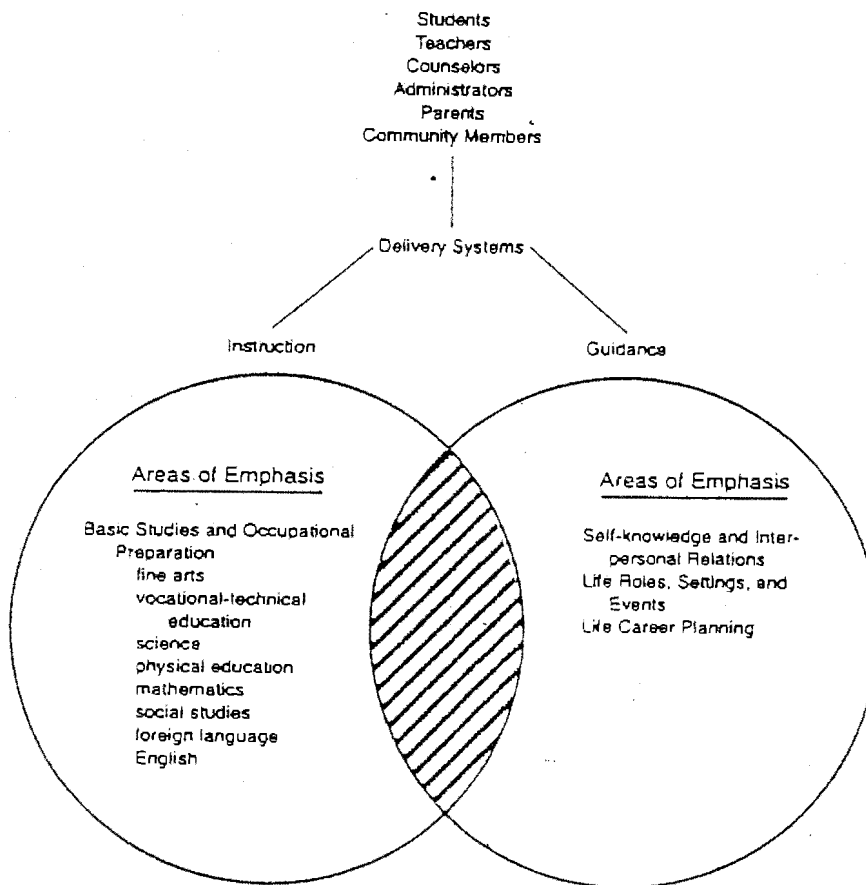


Figure 2.1

Two Major Education Delivery Systems from a Life Career Development Perspective. (Source: Adapted from *Developing and Managing Your School Guidance Program* (p.66) by N.C. Gysbers and P. Henderson. 1994. Alexandria, VA: American Counseling Association).

Comprehensive Guidance Program Elements

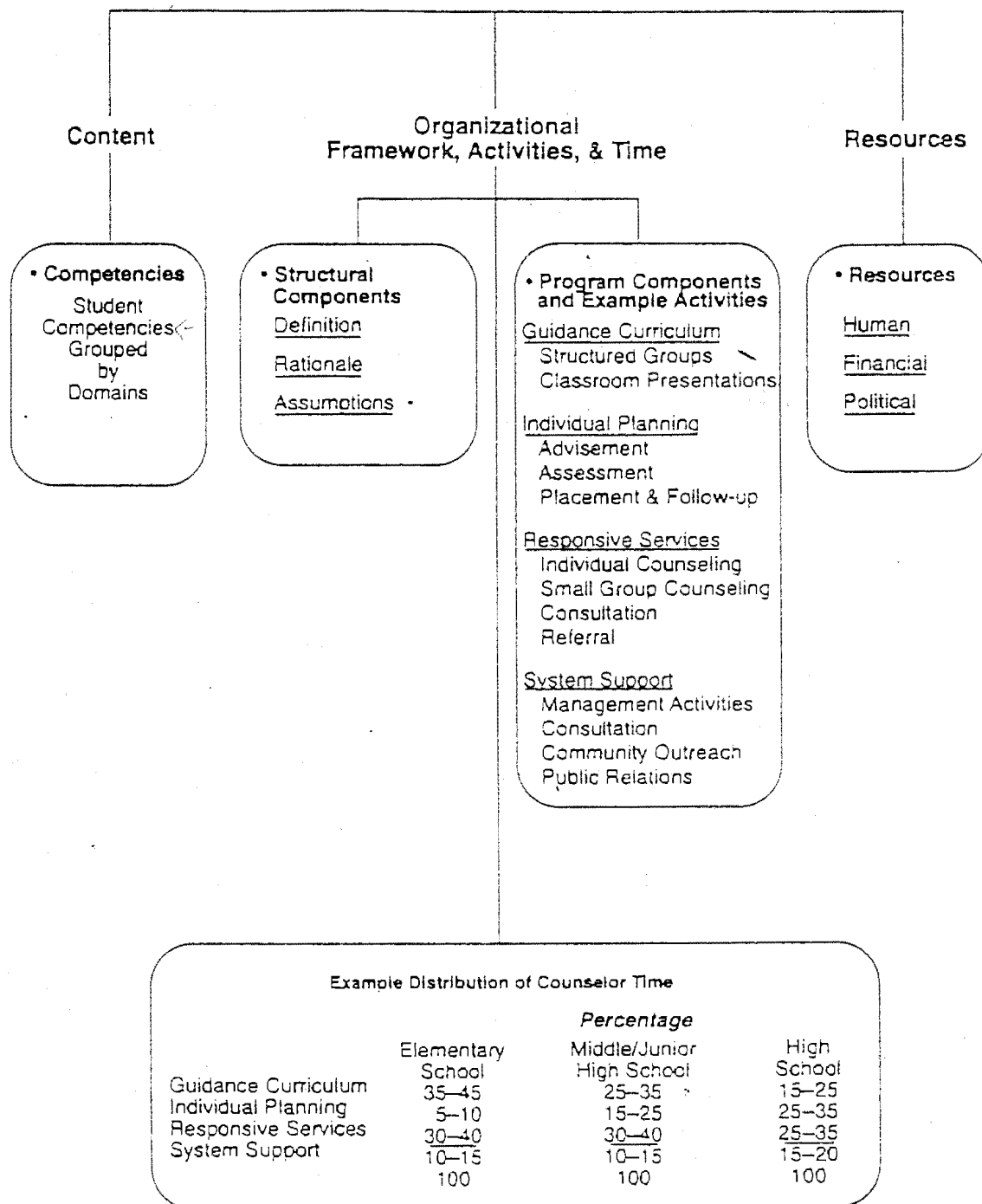


Figure 2.2

Comprehensive Guidance Programme Elements. (Source: Adapted from *Developing and Managing Your School Guidance Program* (p.67) by N.C. Gysbers and P. Henderson. 1994. Alexandria, VA: American Counseling Association).

(a) Element One: Programme Content

Content involves the selection of student competencies. What knowledge will students gain, what skills will students develop, and what attitudes will students form as a result of participating in the guidance programme? Another task is selecting the domains that will group the competencies into meaningful categories.

(b) Element Two: Organizational Framework, Activities, and Time

(i) Structural Components

Definition. A definition of the guidance programme identifies the centrality of guidance within the educational process and delineates, in broad terms, the competencies students possess as a result of their involvement in the programme. An example of a definition of guidance follows (Gysbers et al 1992:75, Gysbers & Henderson 1994:75):

Guidance is an integral part of each school's educational program. It is developmental by design and includes sequential activities organized and implemented by (certified or registered) school counsellors with the support of teachers, administrators, students, and parents. The guidance program includes:

- 1. guidance curriculum*
- 2. individual planning*
- 3. responsive services, and*
- 4. support services*

The programme is designed to address the needs of the students by helping them to acquire competencies in career planning and exploration, knowledge of self and others, and educational and vocational development.

(ii) Programme Components

In view of the nature of the traditional formulations of guidance's six services (orientation, information, assessment, counselling, placement, and follow-up), and the four aspects of guidance (personal, social, educational and vocational), which designated and cast guidance as ancillary and only seen as supportive to the instruction

programme, and not an equal and complementary, Gysbers & Henderson (1994:80) put forward the proposition that these traditional structures are no longer adequate and acceptable. They suggest another comprehensive guidance model. This model includes techniques, methods, and resources containing four interactive components: guidance curriculum, individual planning, responsive services, and system support (Gysbers et al 1992:567; Gysbers & Henderson 1994:81). As Gysbers & Henderson (1994:81) suggest, these are not mutually exclusive areas, but rather four interactive components of a guidance and counselling programme. Therefore, the studies should not be viewed as being exclusively related to one area, since some of them may have some findings relevant to another component (e.g. a study may be classified as guidance curriculum but may also be related to individual planning).

(1) *Guidance Curriculum*

According to Whiston and Sexton (1996:4) and Gysbers and Henderson (1994:140) the guidance curriculum is the centre of the developmental part of the comprehensive guidance programme. It contains statements as to the goals for guidance instruction and the competencies to be developed by students. The curriculum is organized by grade level; that is, a scope and sequence of learning activities for Grades K-12 is established. It is designed to serve all students and is often called classroom or group guidance.

(2) *Individual Planning*

Individual planning activities are designed to assist students in the development and implementation of their personal-social, educational, and career plans. Expressed most succinctly, individual planning involves helping students become the persons they are capable of becoming (Gysbers & Henderson 1994:88).

(3) *Responsive Services*

The purpose of this component is to provide special help to students who are facing

problems that interfere with their healthy, personal, social, or educational development. Interventions in this area can be preventive responses to students who are on the brink of choosing an unhealthy or inappropriate solution to their problems or of being unable to cope with a situation. Responsive services can also be remedial in nature since they address unwise choices students have already made or situations in which students are not coping well (Whiston & Sexton 1996:10; Gysbers & Henderson 1994:140).

(4) System Support

Gysbers and Henderson (1994:96) contend: "The administration and management of a comprehensive guidance programme require an ongoing support system." This aspect is most often overlooked, or if it is attended to, it is usually very minimal. System support includes activities that support and enhance activities in the other three programme components. Management activities include programme and staff development; those that result in budget, facilities, and appropriate policies, procedures, and guidelines; research; community relations; and resource development.

(c) Element Three: Programme Resources

(i) Human Resources

According to Gysbers et al (1992:567) and Gysbers and Henderson (1994:98) the human resources of a comprehensive guidance programme: namely counsellors, teachers, administrators, parents, students, community members and business and labour personnel, all have a role to play in the guidance programme. While counsellors are the main providers of the guidance and counselling services and coordinate the programme, the involvement, cooperation, and support of teachers and administrators is necessary for a successful programme.

(ii) Financial Resources

Appropriate and adequate financial resources are crucial to the success of the guidance

programme. The financial resource categories required of a programme include budget, materials, equipment, and facilities (Gysbers et al 1992:567: Gysbers & Henderson 1994:98).

(iii) Political Resources

The political resources of a comprehensive guidance programme include policy statements, pertinent provincial and national government laws, educational rules and regulations and professional association statements and standards. Clean and concise education policies are mandatory for the successful operation of the guidance programmes in schools (Gysbers & Henderson 1994:99).

In brief, a comprehensive guidance programme by definition leads to guidance and counselling activities for all students. It removes administrative and clerical tasks not related to the operation of the guidance programme (remembering that fair share of responsibilities of all staff members are part of the System Support component). It is proactive rather than reactive. Counsellors are busy and unavailable for unrelated administrative and clerical duties because they have a guidance programme to implement (Gysbers & Henderson 1994:99).

2.8. THE COUNSELLING PROCESS

Meier and Davis (1992:1) posit: "Process produces outcome. The process of counselling - what the counsellor and the client do in sessions - influences the outcome, the success of counselling." Mastery of the process requires counsellors to develop a repertoire of helping skills as well as a theory of counselling that directs their application.

School counsellors, like counsellors of other populations, have to draw from the wide variety of counselling approaches ranging from those that are cognitive in principle to those that are affective. As Meier and Davis (1992:1) further expound, borrowing from the available wide variety of counselling approaches, eclecticism, involves doing what works, school counsellors have to be meticulous, rational and sometimes be intuitive

in selecting an approach that can serve a particular situation. This of course depends largely on the needs of the students.

Various authors propose various approaches to the counselling process, but Meier and Davis's (1992:1-18) position seems to be more inclusive. The said process involves mastery of the steps that follow which are essential:

2.8.1. Making a Good Personal Contact

A genuine relationship between the counsellor and the student is a foundation of school counselling. The counsellor has to develop contact with the student. Making contact means being with the student, touching the student emotionally, and communicating. This does not mean immediately developing an intense relationship. Contact may need to be moderate in order to accommodate students who are afraid of intimacy and personal contact. Contact has to be established during the first session. The counsellor has to be open to the student, lead, chat a little bit, if the student starts to chat, then return to the counselling business. The counsellor has to allow the student to lead in the initial stages of counselling as this is basic to encouraging development of trust. It also provides information about the student's agendas and their interpersonal issues.

2.8.2. Developing a Working Alliance

Making a personal contact is the first step in developing a working alliance. The task of the counsellor is to engage the student in such a way that both persons are working together to resolve the issues that brought the student to counselling. The counsellor does this by extending understanding, respect, and warmth. All these call for the counsellor's worth in interpersonal skills. Knowing students and accepting them as they are, the counsellor develops a bond of trust and support.

2.8.3. Explaining Counselling to the Student

Students often approach counselling with misconceptions about the process. Some of the students are not quite certain of what to expect from counselling. Such expectations which do not relate to counselling have to be dispelled. It is usually helpful for students

to know that:

- (1) they will do most of the talking,
- (2) they may experience painful feelings before they begin to feel better,
- (3) exceptions exist regarding the confidentiality of counselling,
- (4) persons in counselling are not inherently weak, and
- (5) most individuals in counselling are quite sane.

Students may find it helpful to know that they may take some time to find a resolution to their problem.

2.8.4. Pacing and Leading the Student

Pacing and leading refer to how much direction the counsellor exerts with the student. Pacing lets the student know that the counsellor is listening and understanding. The basic methods of pacing are reflection of feelings and restatement of content. Reflection of feelings involves the counsellor's recognition of the student's feelings and subsequent mirroring of those feelings. In restatement of content the counsellor notices the student's thoughts and restates the content. Reflection of feelings and restatement of content build harmony/rapport between the counsellor and the student by developing a consensus about what the student is thinking and feeling.

Pacing and leading generally refer to timing, through which the counsellor develops a sense of when the student should be directed.

2.8.5. Speak Briefly

The counsellor should in most cases speak less than the student. Except when summarizing, communication should be in one or two sentences. At the same time, wandering students need to be brought back to the main issue. It is desirable that the counsellor uses "minimal encouragers" such as phrases like "uh-huh" and nonverbal gestures like head nods. The use of minimal encouragers benefits the student a great deal from exploring personal issues without counsellor interruption.

2.8.6. When not Knowing What to Say, Say Nothing

Silence is golden in counselling. It is the student's job to talk, not the counsellor's. The best therapists, like good referees in sporting events, work in the background.

2.8.7. Confrontation and Support are Equally Important

Confronting the student points out the discrepancies between the student's goals and actions. It may not be easy to confront for a beginner but it is essential. The counsellor can confront as much as the counsellor supports. Support and empathy are the foundation upon which a counselling relationship is built.

2.8.8. Notice Resistance

It is crucial for the counsellor to notice resistance - an obstacle presented by the student that blocks the progress of counselling. Resistance may include an abrupt change of topic and forgetting important materials. If resistance surfaces it needs to be processed with the student at a time that seems right and at an emotional intensity that fits the student.

2.8.9. When in Doubt, Focus on Feelings

Counsellors often focus on student's feelings. This stems from trusting student's feelings - particularly as expressed on the nonverbal level - as indicators of salient issues. Learning how to recognize and express feelings challenge many students. An ability to recognize anger, sadness, fear, and joy in students is a sign of progress in the counsellor. Sometimes students seek counselling primarily to alleviate psychological pain. Helping students pay attention to their feelings can increase motivation to change. When students fully experience their feelings it may bring insight and relief.

2.8.10. Planning for Termination at the Beginning of Counselling

Termination is the process that occurs at the end of counselling. At the beginning of counselling, the student and the counsellor should reach at least a tentative understanding about when and how counselling will end. Planning for termination means explicit goals have been set. These goals should become clear and may be revised as students move deeper into self-exploration. Termination should be planned and it must be smooth. There must be good-bye's at the end of each session and/or at the end of a series of sessions. Consolidation of the counselling experiences is significant. A discovery of what counselling meant to the student is important. A discussion of future situations cannot be underestimated. The counsellor must talk with the student about how s/he feels about terminating counselling.

In a nutshell, counsellors must admit that they may not always achieve the necessary goals with every student, but trust that they have the basic skills necessary for assisting students to reach their envisaged goals. If a particular student's concern is beyond a counsellor's ability to deal with, the counsellor has to accept it as a normal occurrence and refer that student to other counsellors or counselling agencies, and regard this failure to arrive at the expected level in resolving the concern as a challenge for further research. This may include making consultation with peer counsellors. This admission would not mean that the counsellor has a problem, it is only symbolic that growth is necessary and has to be expected at any point.

2.9. ETHICAL AND LEGAL CONSIDERATIONS FOR SCHOOL COUNSELLORS

Gladding (1992:246) reminds us that counselling is not a value-free activity. Values are, therefore, the core of the counselling relationship. Counsellors are guided in their thought and actions by values, by professional and personal ethics, and by legal procedures and precedents.

Counsellors who are not clear about their personal values, ethics, and legal responsibilities as well as those of their clients could cause harm despite good

intentions. Counsellors are thus required to consult counselling guidelines before attempting to work with others (Gladding 1992:246).

Wassenaar (1992:49) admits that there is no legally binding ethical code for counsellors in South Africa. Nevertheless, all registered and non-registered psychologists and counsellors alike are legally bound to observe the provisions of the professional rules specified by the Health Professions Council of South Africa (HPCSA) (See Appendix B). Any infringement of these rules could lead to a counsellor facing criminal charges for improper conduct.

Furthermore, Gladding (1992:249) lays down three reasons for the existence of codes of ethics for professional counsellors:

- (1) Ethical standards protect the profession from government. They allow the profession to regulate itself and to function autonomously instead of being controlled by legislation.
- (2) Ethical standards help control internal disagreements and bickering, thus promoting stability within the profession.
- (3) Ethical standards protect practitioners from the public, especially in regard to malpractice suits. If a professional behaves according to ethical guidelines, the behaviour is judged to be in compliance with accepted standards.

According to Wassenaar (1992: 49), The South African Institute for Clinical Psychology has published a comprehensive set of ethical guidelines to assist psychologists with the many ethical aspects of their work. These ethical guidelines have been adopted by the South African Institute for Counselling Psychology. Following is a brief outline of the general principles for counsellors (Wassenaar 1992:50):

2.9.1. General Guidelines

There are four general principles that relate to the activities and ethical choices of counsellors:

(1) **Autonomy:** Autonomy implies that the counsellor should at all times recognize the right of individuals to exercise free choice regarding their personal actions and beliefs, providing that this does not impede others in their exercise of free choice. The use of coercion of any kind is unacceptable.

(2) **Beneficence:** This principle holds that counsellors should strive at all times to be of maximum benefit to their clients. This involves doing good and preventing harm.

(3) **Non-maleficence:** Counsellors have an obligation to ensure that their actions cause no harm to individuals or to society at large. They are responsible for the actions, and have to consider the possible risks to liberty, property, physical and emotional well-being, and reputations.

(4) **Justice (Fairness):** Justice demands that past inequities be redressed and present inequities be fairly faced. Counsellors should always be conscious that an injustice suffered by one is an injustice suffered by all.

All these principles involve conscious decision-making by counsellors throughout the counselling process.

2.9.2. Basic Tenets of School Guidance and Counselling Process

The American School Counselor Association's Ethical Standards for School Counsellors (1992) put forward that the school counsellors assist in the growth and development of each individual and use their specialized skills to ensure that the rights of the counsellees are properly protected within the structure of the school programme. In the process counsellors subscribe to the following basic tenets of the counselling process from which professional responsibilities are derived:

- (1) Each person has the right to respect and dignity as a unique human being and to counselling services without prejudice as to person, character, belief or practice.
- (2) Each person has the right to self-direction and self-development.

- (3) Each person has the right of choice and the responsibility for decision.
- (4) Each person has the right to privacy and thereby the right to expect the counsellor-client relationship to comply with all laws, policies and ethical standards pertaining to confidentiality.

2.9.3. Confidentiality

Confidentiality refers to the professional responsibility one has to respect and limit accessibility to students' personal information. Information obtained from counselling can only be revealed to others with the consent of the person's legal representative, except in those unusual circumstances in which life of that person or others is in clear danger. It is thus necessary for counsellors to inform students of the legal limits and confidentiality.

2.9.4. Privileged communication

Privileged communication refers to the legal rights of professionals to protect students' confidences. Issues of confidentiality are ethical problems counsellors most frequently encounter. Counsellors have, therefore, to be extremely careful to appraise their students of their limits of confidentiality at the beginning of counselling.

Confidentiality is a special problem for school counsellors in their interaction with children. According to Huey (Thompson & Rudolph 1992:264), parents are legally responsible for the child, but counsellors have an ethical responsibility to the child - and these two may conflict. Huey's (Thompson & Rudolph 1992:462) position is that

Ethical codes do not supersede the law, and they should never be interpreted so as to encourage conduct that violates the law. Counsellors must become familiar with laws, but legal knowledge is not sufficient to determine the best course of action. Each case is unique, and laws are subject to interpretation; consequently, professional judgement will always play a role.

An issue of confidentiality particularly troubling to school counsellors is that of child abuse. Laws require child abuse cases to be reported. There are criminal charges for failure to report. This places school counselling in a critical position. However,

Thompson and Rudolph (1992:462) states that the duty to protect the child (beneficence) overrides the principles of autonomy.

Ethical standards require school counsellors to be confidential in their endeavour to promote the welfare of students. Records are considered as not part of the school unless information they contain is life threatening. This practice could create tension in the school situation unless teachers and administrators are oriented about counselling activities and codes of counselling ethics. Naude' & Bodibe (1990:110) point out that it may be difficult for a headmaster to accept that there are things that he/she will not be told about, especially when it is a fact that the school counsellor works with his or her delegated authority. At the same time the counsellor's role is not a hide-and-seek game. When it comes to information which has to be used by the teaching personnel, e.g. intelligence test scores, the school counsellor has to share the results.

2.10. ALTERNATIVES TO INDIVIDUAL COUNSELLING

By definition counselling involves a relationship between two people who meet so that one can help the other to resolve a problem. This definition does not necessarily limit school counsellors to meet their students only on a one-to-one basis. Two other modes of helping students, which are often misunderstood but very effective are ***group counselling and guidance*** and ***peer mediation***.

2.10.1. Group Guidance and Counselling: An Overview

People are social beings who influence others and are influenced by others. In their daily interactions with others students receive feedback which mirrors how they function in getting along with others. This is the background which necessitates school counsellors to work with students in groups.

Dyer and Vriend (Thompson & Rudolph 1992:335) have operationally defined group counselling with children as a model that includes the following:

- (1) Children identify thoughts or behaviours that are self-defeating and set goals for

- themselves with the help of the counsellor/facilitator and other group members.
- (2) The counsellor and the group assist children in setting specific and attainable goals.
 - (3) Children try new behaviours in the safe atmosphere of the group and make commitments to try the new behaviours in the real world.
 - (4) Children report the results of homework assignments during the next session and decide either to continue the new ways of thinking and behaving or to reject them for further exploration of alternatives.

In this vein group guidance and counselling is more reality-oriented than individual counselling. What is more important and most basic is that children could unlearn inappropriate behaviours and learn new ways of relating more easily through interaction and feedback in a safe practice situation with peers.

Corey (1989:9) alludes to the fact that counselling groups with children can serve preventive or remedial purposes. Group counselling is often suggested for children who display behaviour or attributes such as excessive fighting, inability to get along with peers, violent outbursts, chronic tiredness, lack of supervision at home and neglected appearance.

Group guidance and counselling is also suited for adolescents. It should be remembered that adolescence is a time of deep concerns and key decisions that can affect the course of one's life. Group guidance and counselling gives adolescents a place to express conflicting feelings, explore self-doubts, and come to the realization that they share these concerns with peers (Corey 1989:9).

2.10.2. Peer Mediation: A School Guidance and Counselling Intervention Strategy

School counsellors need assistance and support. One immediate way of reducing burnout is by training some of the senior and respected students in conflict resolution skills, so that not all matters relating to problems of students' conflict reach the school

counsellors. Messing (1993:67) points out that conflict resolution strategies, particularly mediation, offer counsellors an opportunity for expanding their role and function within our schools and communities. Conflict resolution and mediation are concepts with positive, proactive connotations. While counselling and psychotherapy deal with restructuring distorted perceptions and generalizations, and are primarily affective rather than cognitive, and are personal rather than problem oriented, the conflict resolution technique of mediation focuses on *instruction in resource acquisition, habits of problem solving, and communication skills*. Following is a scanty review of these three aspects of mediation as expounded by Carruthers et al (1996:373):

(a) ***Instruction in resource acquisition:*** According to Carruthers et al (1996:374), students will learn to appreciate how interpersonal conflict can be a growth enhancing experience if understood in theory, respected in attitude, and managed properly in behaviour. The rationale is that a good conflict resolution programme provides participants with both theoretical understanding and practical experience necessary to become effective, balanced, and flexible adults. Three overarching goals of the programme are (1) to change students' attitudes about how they interact with others, (2) to increase students' knowledge about nonviolent techniques such as anger management, conflict resolution, and negotiation, and (3) to foster behaviours that will help young people to apply this knowledge. Some of the assumptions that underlie these goals are acknowledged including the fact that conflict is a fact of life and a part of every relationship, that violence is an unacceptable response to anger and conflict, and that young people can resolve many of their conflicts without adults' supervision.

(b) ***Habits of problem solving:*** In this aspect students learn how to utilize peaceful means of resolving interpersonal conflict. The following are the main objectives:

- (1) The student learns various definitions of the construct, conflict resolution.
- (2) The student learns that different forms of conflict resolution have destructive or constructive features.
- (3) The student learns that there are various interpersonal styles of conflict resolution.
- (4) The student learns principles and practices of compromise and collaboration.

- (5) The student learns to practice different negotiation, mediation, and arbitration skills.
- (6) The student learns to apply negotiation and mediation skills to school and personal life when appropriate as conflicts arise.

(c) **Communication skills:** Students develop enabling intrapersonal and interpersonal attitudes, skills, and behaviours that support peaceful resolution of conflict. The following are examples of these communication skills:

(1) *Enabling Intrapersonal Attitudes*

- * The student identifies his or her own character traits and matches these to important conflict resolution practices.
- * The student identifies attitudes indicative of an appreciation for human diversity.

(2) *Enabling Intrapersonal Skills*

- * The student uses impulse control skills when communicating and interacting with others.
- * The student uses anger management skills to avoid negative conflicts.
- * The student uses empathy and perspective-taking skills to identify another's view on a topic.

(3) *Enabling Interpersonal Skills*

- * The student uses nonverbal communication behaviours that de-escalate conflict in his or her interaction with others.
- * The student uses active listening, reflective speaking, and related communication behaviours that de-escalate conflict in his or her interaction with others.

It is important to note that mediation is discussed here as the primary conflict resolution strategy.

2.10.3. Conflict Resolution

Sweeney and Carruthers (1996:328) use the term "conflict resolution" in its most general sense, that is, conflict resolution is the process used by parties in conflict to reach a settlement. These authors further put forward that student conflict has traditionally been viewed as a problem for administrators and teachers to solve, and different strategies, plans, or policies for student discipline can be equated with different forms of conflict resolution. Historically, methods of conflict resolution in schools have evolved from systems heavily dependent on externally based rewards and punishments to systems that mix external controls with internally based forms of self-discipline (Sweeney & Carruthers 1996:329). Messing (1993:67) states that conflict resolution shares many common structural elements with counselling. One of the tasks in becoming knowledgeable about conflict intervention is distinguishing between various commonly used terms. Conflict resolution is a general descriptor for a group of terms or strategies: mediation, negotiation, conciliation, and arbitration.

(a) Mediation

According to Lupton-Smith et al (1996:374) **mediation** is a form of conflict resolution that uses the services of another person, an impartial mediator, to help settle a dispute. Sharing a common understanding, Messing (1993:67) purports; "Mediation refers to voluntary participation in a structured process in which a neutral third party assists two or more disputing parties who are trying to reach agreement." Mediation is a process of interpersonal communication and problem-solving activities designed to lead to resolutions acceptable to all parties. Rather than play the role of police officer, judge, or counsellor, the mediator facilitates the process so that the disputants themselves can find a solution. At the core of mediation is the principle of a mediator working to identify common interests. It is the disputing parties themselves who have the primary responsibility for making recommendations, determining the final decisions, and finding mutually agreeable solutions.

In school mediation programmes, students learn resolution and problem solving skills

that can lead to win-win rather than win-lose outcomes. Students learn to deal with differing opinions, to listen to and understand another's point of view, and to maintain respect for the dignity of each person with whom they have a conflict (Shulman 1996:170).

(b) Negotiation

Negotiation refers to voluntary problem solving or bargaining carried out directly between the disputing parties to reach a joint agreement on common concerns. It is not a third-party process. Negotiators are not facilitators of agreement then, as is often believed, but are extensions of the disputants themselves (Messing 1993:67).

(c) Conciliation

Conciliation refers to an informal voluntary negotiation process carried out directly between the disputing parties together and facilitates communication by lowering tensions, carrying information between the parties, and providing technical assistance and a safe environment in which to meet. Conciliation can be a preparatory step prior to formal mediation or arbitration in volatile situations where the parties are unable or unwilling to sit down and negotiate their differences (Messing 1993:67).

(d) Arbitration

Arbitration refers to voluntary or required submission of a dispute to a neutral third party who renders a decision after hearing arguments and evaluating the evidence. The third party, necessarily disinterested, makes a final and binding judgement on how the conflict will be resolved. The disputants have to agree to the assigned arbitrator and are legally bound by the decision (Messing 1993:67).

Positions and interests are important concepts in mediation. A position is a statement of what a party wants. It is a way of settling a problem of dispute. For example, in an attempt to discuss a curfew with a teenager, the parents' position is that the child must

be home by 8:30 p.m. Interests represent concerns underlying a position. The parent is concerned about the safety of the child. The concern for safety is an interest that motivates the position.

2.10.4. Mediation and Counselling

Messing (1993:68) posits that counselling focuses on a cooperative relationship that encourages self-exploration and self understanding and provides the opportunity for people to practice appropriate behaviours. Successful counselling produces a working alliance that creates opportunities for the student to restructure emotional experiences, develop self-confidence, and internalize the therapeutic relationship. Mediation also produces an alliance, resulting in a short-term solution-oriented intervention strategy. Unlike counselling, mediation does not have the primary goals of psychological change in therapeutic relationships. Additional mediation characteristics in common with counselling include confidentiality, acceptance, active listening skills, development of rapport and empathy, interpretation of interactive dynamics, role modelling, and an emphasis on the present and the future, not on the past.

In schools peer mediation programmes use students as mediators. Often working in teams of two as co-mediators, mediators work to encourage problem solving between disputants. Peer mediators facilitate conflict resolution processes between peers who are close in educational levels to the mediators. Primary school students mediate with primary school students, junior secondary students mediate with junior secondary school students, and high school students with high school students (Lupton-Smith et al 1996:374).

2.10.5. Mediation and Counselling: Are there Contrasts?

Although mediation and counselling are related activities, school counsellors must be aware that mediation can under no circumstances replace counselling but only serves as an extra skill needed by school counsellors. Messing (1993:70) postulates that some techniques and goals of conducting mediation are in opposition to the interpersonal

process training received by counsellors. The overriding goal of mediation is reaching an agreement or solution. Psychological change is not a necessary prerequisite for a settlement. In many cases, mediators will intentionally restrict psychological exploration to better control the participants' concentration on specific goals.

Emotions are not a major focus in conflict resolution. The process is goal focused, task-oriented, time-limited, and present and future oriented. Students are locked up in rigid positions, with very little to trade, and the mediator may need solid bargaining skills to avoid an impasse. Counsellors rely on exploration, interpretation, and subsequent emotional and behavioural change to resolve student difficulties (Messing 1993:70).

The counsellor's role is to encourage exploration of the meanings and levels of dysfunctional psychological reaction. The role of the mediator is to manage and contain emotional expressions, so that the process of reaching a settlement can proceed. Counsellors can therefore make a smooth transition to mediation as the situation deems it fit. Those counsellors disposed towards directive, active, behavioural oriented, and cognitive approaches will find the mediation process more compatible with their counselling styles.

2.10.6. Direct Opportunities for the School to Practice Mediation

Public schools represent an area of rapidly expanding opportunities for mediation and conflict resolution education. Deutsch (Messing, 1993:70) noted that the emerging theory and technology in the area of conflict resolution provide the opportunity for teaching students and school personnel how to manage conflicts more productively.

The salient issue here is for counsellors to initiate conflict resolution education and peer mediation training programmes. Conflict curricula could be developed to combat drug problems, absenteeism, and violence.

School-based conflict resolution programme activities revolve around helping students to develop their empathic skills and to be able to take the other person's perspective,

to communicate effectively, and to learn problem-solving techniques. Programme outcomes can be concretely conceptualized in terms of reduction of fighting, delinquent behaviour, drug abuse, and increased self-esteem and problem-solving ability. School counsellors can train peer mediators and work with teachers to implement classroom-based conflict education activities (Messing 1993:70-71).

2.11. SCHOOL COUNSELLOR TRAINING SUPERVISION

Bradley and Boyd (1989) wrote extensively about counsellor education, supervision and training. The term "supervision" involves a process in which an experienced person (supervisor) with appropriate training and experience supervises a subordinate (supervisee). In counsellor education, a three part definition lay bare what a supervisor is, what supervision seeks to achieve, and what constitutes supervision. As a result counsellor supervision is defined as (1) being performed by experienced, successful counsellors (supervisors) who have been prepared in methodology of supervision; (2) facilitating the counsellor's personal and professional development, promoting counsellor competencies and promoting accountable counselling and guidance services and programmes; and (3) providing the purposeful function of overseeing the work of counsellor trainees or practicing counsellors (supervisees) through a set of supervisory activities which include consultation, counselling training and instruction, and evaluation (Bradley & Boyd, 1989:3).

2.11.1. The Supervisor

The supervisory position cannot be regarded as a token. For every profession includes master practitioners who can guide and direct less-experienced colleagues and pre-service trainees. Thus supervisors are responsible for the growth and development of student counsellors within apprenticeships and internships programmes.

According to Bradley and Boyd (1989:5) all supervisors in colleges and universities have attained doctoral degrees and a majority of supervisors in field settings (agencies, schools, and state departments) have gained a significant level of education.

The literature on supervision generates some information about the personality attributes of a supervisor.

The supervisor must possess the core conditions of empathy, respect and concreteness as well as the action-oriented conditions of genuineness, confrontation, and immediacy. In addition other characteristics of a good supervisor include concern for the well-being of the supervisee and the welfare of the students, integrity, courage, sense of humour, capacity for intimacy, sense of timing, openness to self-inspection, responsibility, and a nonthreatening, nonauthoritarian approach to supervision (Bradley & Boyd 1989).

2.11.2. Conditions of the Supervisory Relationship

The supervisory relationship involves an intensive, interpersonally focused, one-to-one relationship in which one person is designated to facilitate the development of therapeutic competence in the other person (Deck & Morrow 1989:35). Since the supervisor and the student-counsellor are from unequal positions the basic core conditions of all helping relationships mentioned earlier have to seriously serve as the foundation. Following is a brief account of Deck and Morrow's (1989:38-40) explication of these facilitative conditions: the core conditions of empathy, respect, and concreteness; action-oriented conditions of genuineness, confrontation, and immediacy.

(a) Empathy, Respect, and Concreteness

(i) *Empathy* involves communicating to the supervisee an understanding of his/her subjective frame of reference, e.g. conveying an understanding of supervisee's fear of being unable to respond appropriately to a student's tears or of the self-doubt experienced by the supervisee when meeting with a reluctant student. This relationship parallels Carl Rogers' (1961:284) "as if" experience. That is, empathy is understanding the supervisee's private world as if it were the supervisor's world, without the supervisor losing the "as if" quality. That is to sense the supervisee's anger, fear, or confusion as if it were the supervisor's, yet without the supervisor's own anger, fear or confusion

getting bound up in it. This is the condition.

(ii) *Respect* conveys the unconditional acceptance of the supervisee as a person and the belief that the supervisee can work through anxieties, discomforts, and difficulties of learning to gain competence in counselling.

(iii) *Concreteness* is the specific expression of feeling, behaviours and experiences relative to the supervisee, e.g. sharing with the supervisee an observation that he/she was smiling at the student when the student related a painful situation or noting that the supervisee's relaxed posture and natural, steady voice tone seemed to calm the student in a counselling session. Providing concrete and honest feedback requires empathy and respect as concomitant conditions. Through these three dimensions, the supervisor expresses care and interest in the supervisee as a developing professional and as a person.

(b) Genuineness, Confrontation, and Immediacy

The action-oriented conditions of genuineness, confrontation, and immediacy require the supervisor in helping the supervisee to develop a deeper understanding of the counselling process and to act on this understanding. These conditions are best employed when the relationship is well grounded in mutual trust and open communication, resulting from facilitative core conditions of empathy, respect, and concreteness.

(i) *Genuineness* requires that the supervisor be him/herself without playing roles or games with the supervisee. The supervisor does not need to spontaneously share and tell all; potentially harmful comments need not be communicated.

(ii) In *confrontation*, the supervisor shares his/her perception of incongruence in the feelings, attitudes, or behaviours of the supervisee in order to help the supervisee to develop awareness of such incongruence. Confrontation helps the supervisee to gain self-understanding and assume responsibility for change. Confrontation does not serve

the intended purpose if it is used to meet the supervisor's desire to punish, criticize, or gain power over the supervisee.

(iii) *Immediacy* focuses on the "here and now," the present interactions between the supervisor and the supervisee. A supervisee may experience difficulties in relating to the student and recreate similar dynamics with the supervisor. This observation by the supervisor offers the opportunity to employ immediacy, thereby assisting the supervisee in resolving difficulties with students through the examination of the corresponding supervisory interaction. Immediacy is a powerful learning tool which can assist the supervisee to more fully comprehend interpersonal dynamics.

2.11.3. Developmental Stages of the Supervisory Relationship

Deck and Morrow (1989:54) contend that developmental models of the supervisee have been proposed and are receiving support. Here follows a summary of one such model as developed by Friedman and Kaslow as cited by Deck & Morrow (1989:54) follows:

Stage 1: Excitement and Anticipatory Anxiety

This stage precedes the supervisee's meeting the first student in a counselling session and is characterized by his/her sense of awe at the newness and the prospect of learning to be therapeutic. With no specific student-related tasks on which to focus, the supervisee experiences diffuse anxiety.

The supervisor can use this incubation period as a time to establish the working relationship with the supervisee. It is time to provide the supervisee with information regarding training or agency/institutional regulations and to clarify logistical details regarding supervision place, time, and so forth. Inviting the supervisee to share expectations and concerns regarding the supervisory process provides a basis for understanding the supervisee. This is a time for creating a trusting, open relationship. The supervisor provides the supervisee with a holding environment, providing information and encouraging exploration of feelings and anxieties.

Stage 2: Dependency and Identification

When the supervisee sees the first student stage 2 begins with the supervisee exhibiting a high degree of dependency due to lack of confidence, skill, and/or knowledge. The supervisee develops an idealized perception of the supervisor, often emulating the style, and even posture of the supervisor.

During this time, the supervisee experiences an emotional drain at the end of one or two sessions. Trying to be therapeutic, the supervisee struggles to grasp the internal realities of the student and prematurely attempts to detect pathology. It is a period of self-doubt and ambivalence; yet these feelings are masked by the supervisee's choosing not to reveal doubts and student-session information out of fear of appearing immature, silly, incompetent, or vulnerable. A warm, accepting, supportive supervisor helps the supervisee manoeuvre through this confusing and insecure period.

Stage 2 ends when the supervisee recognizes he/she has had an impact, usually of a personal rather than a professional nature, on a student. That is, a result of the student's feelings of attachment or reliance on the supervisee, the supervisee realizes that the student regards him as a counsellor. However, the supervisee has yet to own this self-identity.

Stage 3: Activity and Continued Dependency

Beginning with the student's show of faith in the supervisee as a counsellor, this phase is a time of fluctuation in self-assessment and vacillation in dependency on the supervisor. A supervisor will either over- or underestimate his/her capacity to intervene with students. Exercising more independence and responsibility with students, the supervisee will revert to dependency in times of crisis.

This can be a trying period for the supervisor as the supervisee is asserting more independence but progressing at inefficient and uneven rates. The supervisor may not reflect on the rewards and joys of supervision. A supervisor will need tolerance and

patience with the supervisee. An important procedure for the supervisor is to convey acceptance, stability, and predictability within the relationship. Limiting and focusing critical commentary and setting judicious limits are also important considerations for maintaining the relationship.

Stage 4: Exuberance and Taking Charge

As the supervisee realizes he/she is really a counsellor and the process "really works," Stage 4 is entered with exuberance, energy, and enthusiasm. As student contact has accrued, and the didactic and experiential facets of the learning process come together, the supervisee begins to organize and synthesize information into a personalized style and framework. By this stage, a counsellor-in-training may have entered into his/her own personal therapy, thereby gaining increased personalized knowledge about the therapeutic process and becoming more aware of the dynamics within the counselling and supervisory relationships. The supervisee's relationship with the students becomes warmer, more genuine, and interventions are more authentic. As the supervisee matures in his/her professional development, less bonding occurs with the supervisor.

During this phase, the supervisor must resist being over-involved or over-controlling with the supervisee. This is a creative, productive, satisfying period for the supervisee. By recognizing the professional identity of the supervisee, the supervisor assists the supervisee's internalization of the counsellor identity. The supervisee now prefers more consultative and intellectually challenging supervision over the more supportive relationship of earlier stages.

Stage 5: Identity and Independence

Regarded as "professional adolescence," this is the stage of separation and conflict. As with adolescents, it is a more conflictual and turbulent period for some supervisees than for others. Hence, when supervisee-initiated power struggles erupt at this stage, they are considered normal. The supervisee asserts independence by basing decisions on his/her clinical judgement and internalized frame of reference. As the supervisee

recognizes his/her strengths, he/she may reject and devalue the "less-than -perfect" supervisor.

This stage requires the acceptance of autonomy and freedom the supervisee is asserting, while retaining final responsibility for interventions conducted by the supervisee. The supervisor must be willing to find methods to support and affirm the supervisee's competence without limiting the individuation needed for professional growth. As the supervisee resists and devalues the supervisor's role, the supervisor needs to remain nondefensive and to value his/her previous contributions to the professional the supervisee has become.

Stage 6: Calm and Collegiality

The welcome entry of the supervisee into the peer collegiality of the faculty or employee staff is the final stage of development and may be the point at which supervision is no longer required or formally offered. As a professionally employed counsellor, the supervisee may now only need to actively seek supervision as an avenue of ongoing professional development and growth. The supervisee now indicates willingness to engage in self-scrutiny, to take risks, and to explore clinical issues and treatment. Peer supervision is sought for its professional enhancement rather than as an act of defiance typical of the previous stage. In Stage 6, the supervisee also may become the supervisor and begin the process of helping the next generation.

From this discussion it is important to note that the supervisor and the supervisee form the intensely personal relationship which is at the centre of the supervisory process. Anxiety and conflict are unavoidable and may arouse any number of emotions and responses within the relationship. Both supportive and confrontational conditions are requisites in transforming the anxiety-prone and conflictual relationship into one that fully promotes and fosters the developing competence and growth of the supervisee. As the supervisee gains confidence, ability, and identity as a counsellor, the relationship between the supervisor and supervisee also shifts, changes, and ideally grows into a shared journey in which both persons contribute to mutual professional development,

a continued expansion of self-awareness, and an ongoing desire to learn and improve (Deck & Morrow 1989:69).

2.12. RESPONSIBILITIES OF THE SCHOOL COUNSELLOR

The school counsellor has to dispel any fears and misconceptions about him- or herself by defining him- or herself realistically. Other members of the teaching personnel may have vague ideas of what role the school counsellor has to play. This kind of situation could be worse in most black schools as many teachers have never had an experience of working with a school counsellor before. The school counsellor as a result has to establish a good working relationship and to strive for the creation of a trusting atmosphere. Naude' & Bodibe (1990:10) espouse the view that each member of school personnel must be encouraged to make a meaningful contribution to help pupils to achieve maximally from the school experience.

American School Counselor Association (1992 Document) in its Ethical Standards for School Counselors delineates counsellor responsibilities to students, parents, colleagues and professional associates, school and community, self and the counselling profession. Following are a few points that the researcher wishes to highlight:

2.12.1. Responsibilities to Students

The school counsellor:

- (1) Has to treat the student with respect as a unique individual.
- (2) Refrains from consciously encouraging the student to accept values, lifestyles, plans, decisions, and beliefs that represent the counsellor's personal orientation.
- (3) Avoids dual relationships which might impair his/her objectivity and/or increase the risk of harm to the student.
- (4) Protects the confidentiality of student records and releases personal data only according to prescribed laws and school policies.
- (5) Protects the confidentiality of information received in the counselling relationship as specified by law and ethical standards.

2.12.2. Responsibilities to Parents

The school counsellor:

- (1) Respects the inherent rights and responsibilities of parents for their children and endeavours to establish a cooperative relationship with parents to facilitate the maximum development of the counsellee.
- (2) Informs parents of the counsellor's role, with emphasis on the confidential nature of the counselling relationship between the counsellor and the counsellee.
- (3) Treats information received from parents in a confidential and appropriate manner.
- (4) Adheres to laws and guidelines when assisting parents experiencing family difficulties which interfere with the counsellee's effectiveness and welfare.
- (5) Is sensitive to changes in the family and recognizes that all parents, custodial and uncustodial, are vested with certain rights and responsibilities for the welfare of their children by virtue of their position and according to law.

2.12.3. Responsibilities to Colleagues and Professional Associates

The school counsellor:

- (1) Establishes and maintains a cooperative relationship with faculty, staff and administration to facilitate the provision of optimal guidance and counselling programmes and services.
- (2) Promotes awareness and adherence to appropriate guidelines regarding confidentiality, the distinction between public and private information, and staff consultation.
- (3) Treats colleagues with respect, courtesy, fairness and good faith.
- (4) Provides professional personnel with accurate, objective, concise and meaningful data necessary to adequately evaluate, counsel and assist the counsellee.
- (5) Is aware of and fully utilizes related professions and organizations to whom the counsellee may be referred.

2.12.4. Responsibilities to the School and Community

The school counsellor:

- (1) Supports and protects the educational programme against any infringement not in the best interest of students.
- (2) Informs appropriate officials of conditions that may be potentially disruptive or damaging to the school's mission, personnel and property.
- (3) Delineates and promotes the counsellor's role and function in meeting the needs of those served.
- (4) Assists in the development of: (1) curricular and environmental conditions appropriate for the school and community, (2) educational procedures and programmes to meet student needs, and systematic guidance and counselling programmes, services and personnel.
- (5) Actively cooperates and collaborates with agencies, organizations and individuals in the school and community in the best interest of the counselees and without regard to personal reward or remuneration.

2.12.5. Responsibilities to Self

The school counsellor:

- (1) Functions within the boundaries of individual professional competence and accepts responsibility for the consequences of his/her actions.
- (2) Is aware of the potential effects of her/his own personal characteristics on services to students.
- (3) Monitors personal functioning and effectiveness and refrains from any activity likely to lead to inadequate professional services or harm to a client.
- (4) Recognizes that differences in students relating to age, gender, race, religion, sexual orientation, socioeconomic and ethnic backgrounds may require specific training to ensure competent services.
- (5) Strives through personal initiative to maintain professional competence and keep abreast of innovations and trends in the profession.

2.12.6. Responsibilities to the Profession

The school counsellor:

- (1) Conducts herself/himself in such a manner as to bring credit to self and the profession.
- (2) Conducts appropriate research and reports findings in a manner consistent with acceptable educational and psychological research procedures.
- (3) Actively participates with local, provincial and national associations which foster the development and improvement of school counselling.
- (4) Adheres to the ethical standards of the profession.
- (5) Clearly distinguishes between statements and actions made as a private individual and as a representative of the school counselling profession.

2.13. SUMMARY

This first part of literature review covers a number of aspects that are inevitable in school guidance and counselling in our contemporary society.

First, historical developments of guidance and counselling are explored both in the United States of America and South Africa. An understanding of history helps us to understand why and how the traditional organizational and management structures of guidance evolved. An understanding gained from the review of how guidance has been conceptualized and institutionalized in the schools over the years, helps in counsellors' endeavours to examine new organizational structures.

Second, some of the children's problems inherent in our society are explored with a view to demonstrating that the need for school guidance and counselling cannot be downplayed.

Third, major counselling theories are revisited. The researcher accepts the view that theories are the bedrock of counselling. Theories help counsellors to conceptualize students' communication and promote interpersonal relationship between students and

counsellors.

Fourth, the four areas of guidance and counselling (educational, personal, social, and vocational) are briefly discussed. This is an indication that school counsellors are interested in developing total and unified individuals; an approach that contributes to students personality development, and their potential to experience a more meaningful, fulfilling and successful life.

The fifth section looks at guidance and counselling levels in the entire school system. Light is shed on the expectations of counsellors at each level and particular problems associated with each level. The three salient levels covered are: the primary school, the junior secondary school, and the senior secondary school.

Sixth, a comprehensive school guidance programme is portrayed. For the development of this programme, human growth and development has to be understood through the concept of life career development. The relationship of the guidance programme to the other educational programmes is fundamental. The organizational framework of the guidance programme consists of three elements namely: (1) the programme content; (2) organizational framework, activities, and time; and (3) programme resources.

The seventh section of this chapter addresses the counselling process from the initial contact of the counsellor with the student throughout until the counselling session closes with termination.

The importance for counsellors to be cognizant with ethical implications inherent in all aspects of the counselling practice cannot be undermined. The eighth section discusses ethical and legal consideration necessary for school counsellors.

Within the counselling profession there is a ramification of activities. The ninth section is devoted to group guidance and counselling and peer mediation in the school system with a view to offering alternatives to individual guidance and counselling.

Student-counsellors in internship programmes need the experience and expertise of other counsellors with appropriate training and hands-on experience to supervise them. The tenth section covers school counsellor supervision.

The eleventh section, which is the last, discusses major responsibilities of the school counsellor. This is indispensable because school counsellors should have a clear understanding and a good knowledge of tasks that lie ahead.

2.14. CONCLUSION

This review of literature is indicative of the fact that school guidance and counselling is not a simple activity whose responsibility could be heaped on the least active teacher or least qualified teacher. Teacher education has to introduce guidance and counselling programmes that would prepare counsellors who are endowed with fundamental knowledge of counselling theories, techniques and procedures in interacting with students.

Nevertheless, school counsellors need be to well-grounded in developmental theories generally and in the work of many specific theorists in a variety of domains. According to Paisley and Benshoff (1996:164) some of the theorists include Piaget (cognitive development), Erikson (psychosocial development), Kohlberg (ethical reasoning), Selman (interpersonal understanding), Loevinger (ego development), Hunt (conceptual level), Super (career development), and Havighurst (developmental tasks). A knowledge about child growth and development and the effects of childhood experiences on the adult is essential.

CHAPTER THREE

MULTICULTURAL GUIDANCE AND COUNSELLING: A GENERIC APPROACH

"No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs and institutions and ways of thinking. Even in his philosophical probings he cannot go behind these stereotypes; his very concepts of the true and the false will still have reference to his particular traditional customs.... From the moment of his birth the customs into which he is born shape his experience and behaviour. By the time he can talk, he is the little creature of his culture, and by the time he is grown and able to take part in its activities, its habits are his habits, its beliefs his beliefs, its impossibilities his impossibilities. Every child that is born into this group will share them with him, and no child born into one of the opposite side of the globe can ever achieve the thousandth part." (Leong 1994:114-115).

3.1. INTRODUCTION

Our schools, especially those in metropolitan areas, in some ways serve as a barometer for measuring the demographic changes taking place in the society at large. Many of the schools in metropolitan areas are faced with sharp upsurges in the percentage of students of colour now entering their classrooms. These changes are due to relocations of some elite black parents from their peripheral rural areas to the hub of South African economy power engines. There is also a trend by many educated black parents and those parents who are stable in socioeconomic status to send their children to formerly white schools which now have opened their doors to black pupils. The question is: Are schools finding themselves equipped to deal with this unique set of problems generated by these dramatic demographic changes?

Johnson (1995:103) made this observation:

To learn effectively, all students, regardless of ethnic background, need a safe environment in which tolerance of diversity prevails. As centers of learning, schools would seem to be in the best position to take the vanguard in fostering multicultural awareness in young people as a means of encouraging them to appreciate differences. A school climate

supportive of cultural diversity can be fostered by providing students and staff the opportunities to acquire the experience, the skills, and the understanding needed to transcend the perceived barriers of difference.

What is expected and required from school counsellors as human development specialists within the school system, whose mission is to facilitate the educational, social, psychological, and career development of all students, is to be in an instrumental position to cultivate such an environment. As part of the developmental guidance movement, school counsellors are being encouraged to be more proactive, more collaborative, and more integrative in providing services to their varied constituencies. Whether in their counselling, classroom guidance, consultation, or coordination roles, school counsellors are in a pivotal position to lead the way in promoting multicultural relations within the school community (Johnson 1995:104).

In view of the historical background of our society in the Republic of South Africa, the present government has a responsibility of rebuilding and reconstructing the already debilitated society through education and proper counselling.

This trend in education signifies a move away from segregated education to a renewed interest in multicultural or multiracial education. Multiculturalism recognizes the reality of cultural diversity and accepts it as a positive and enriching component of society (Squelch 1991:16; Campbell 1996:25). It advocates a learning environment that fosters mutual respect, co-operation and understanding between different cultural groups. Multicultural education seeks to promote equal educational opportunities, the preservation of cultural identity, the value of human dignity and self-esteem and the peaceful co-existence of diverse lifestyles. This approach in education would be operationalised in practice through multicultural education and counselling.

In a nutshell, school counsellors wishing to promote multicultural awareness and acceptance in their schools need to embrace the thesis that for meaningful and long-term benefits to be harvested, an initiative to enhance multicultural relations must be multi-faceted (entailing varied activity and service approaches), inclusionary (engaging students, teachers, pupil personnel, administrators, parents, and community members), developmental (proactive rather than reactive in nature), continuous (featuring ongoing

and successive efforts), and district-supported (if not district-wide) (Johnson 1995:104).

3.2. CONCEPTUALIZATIONS OF CULTURE

South Africa is a country of diverse cultures as manifested by the notion of the "rainbow nation." An understanding of the concept "culture" is important. Van Heerden (1997:197) points out that culture is important as it shapes people's perceptions and behaviour, and influences their identity and their personality. In this regard, the entire process of education is influenced and shaped by culture.

According to Lonner (1994:230), Kroeber and Kluckhohn (1952) found 164 different definitions of culture, none of which was singled out and accepted by everyone up to that time or since. Broadly defined, culture is: "The configuration of learned behavior whose components and elements are shared and transmitted by the members of a particular society" (Ponterotto & Pedersen 1993:7).

Culture, Crotty (1992:30) pronounces, means the total shared way of life of any given human group, made up of that group's thinking, acting, feeling, and valuing. Further, Crotty (1992:30) adopts the definition of culture from Clifford Geertz which states:

An historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and their attitudes towards life.

According to this definition culture consists of a system of symbols whose meanings are derived from and determined by those who use them, the human being of the group. Culture is not something static. It is always developing. Culture is a human creation, dependent on human consciousness and memory. It is organic. From this assertion, people are programmed by culture. Culture can be compared to a map. A map is not the real terrain. It is an abstract and formalised representation of the terrain. Culture would be an abstract description of certain uniform trends in language, activity, and artefacts of a certain group.

Crotty's definition compares with Lumsden and Wilson (1981:3) who broadly define

culture to include the sum total of mental constructs and behaviours, including the construction and employment of artifacts, transmitted from one generation to the next by social learning. These authors, Lumsden and Wilson (1981:177), further point out that culture is in fact the product of vast numbers of choices by individual members of the society. Their decisions are constrained and biased in every principal category of cognition and behaviour thus far subjected to developmental analysis.

Crotty (1992:34) strongly argues that the human individual has a need for order. To make sense of the universe, self and others the individual within the group requires a direction, a purpose, a basic meaning. All cultural activity takes place in the context of 'world' construction. The mind and its categories structure reality. In general it is the universal need for order, the most basic of all capacities, accompanied by the universal capacities generated by human biology, psychology and geophysical context that give rise to cultural universals. The capacities of the human group are activated and directed by a culture and this culture itself can be affected substantially by subsequent human experience and non-recurrent historical events. Tradition will shape and reshape cultural totality in response to an ongoing human need. Diversity will remain side by side with universalism.

It is evident that there are many humanly constructed cultures which presumably give adequate order and meaning to their constituencies, activating the basic human capacities of these constituencies in variant ways. Multiculturalism in some way maintains and encourages and preserves such a variety of cultures. It esteems and promotes their language differences, their different patterns of family structure and the rest of their variant configurations (Crotty 1992:35).

3.2.1. Traditional Conceptualizations of Culture

Culture has often been defined as a way of life, a definition which is indestructible because as long as there are people, they will have a way of life (Jackson & Meadows 1991:73).

Prior to 1950s, culture was typically defined in terms of patterns of behaviour and customs. The focus here are concepts of culture that are observable. Hidden aspects of culture that constitute deeper levels go unacknowledged, limiting individuals from knowing culture as an integrated whole. As a result an understanding of culture is fragmented (Jackson & Meadows 1991:73).

During the 1960s, focus was shifted on ethnographic variables like nationality, ethnicity or shared history for distinguishing different cultural groups. This was a time when people of colour (Blacks) were fighting for human rights in many parts of the world. The dominant races did not view themselves as "ethnic." A focus on only ethnographic variables ignored the complexity of individuals and the complexity of their cross-cultural interactions (Jackson & Meadows 1991:73).

The other approach that has been proposed is a social system focus. This approach acknowledges the complexity of individuals and cross-cultural interactions in all people, and includes (1) demographic variables (e.g., age, sex, residence), (2) status variables (e.g., social, educational, political, economic), (3) and affiliation variables (e.g., formal, informal) and (4) ethnographic variables (e.g., ethnicity, nationality, shared history). This notion of culture still focuses on surface level aspects of culture. Knowledge of the foundation upon which these variables are based is lacking. Understanding of culture from this perspective continues to be fragmented, in the sense that values that give meanings to behaviour become lost through inattention to an understanding of the deep or core structure of particular cultures (Jackson & Meadows 1991:73).

Some definitions focus on shared knowledge and belief systems. In this way culture is defined as the acquired knowledge that people use to interpret experience to generate social behaviour. This view makes a distinction between subjective culture, the worldview or the way a cultural group perceives its environment; including stereotypes, role perceptions, norms, attitudes, values, ideals, perceived relationships between events and behaviours and material or concrete culture, which includes objects and artifacts of a culture (Jackson & Meadows 1991:73). This worldview notion of culture begins to move away from a fragmented view of culture and views culture as an

integrated whole, by which we see themes within a group of people and why they behave as they do and why they respond to their environment in a particular way. Worldview consists of the presumptions and assumptions individuals hold about the make-up of their world. Worldview constitutes our psychological orientation in life and can determine how we think, behave, make decisions and define events.

3.2.2. Modern/Alternative Conceptualizations of Culture

Traditional conceptualizations of culture are based on surface manifestations of culture and, as such, are subject to change and are constrained by time and space. An alternative level of analysis of culture lies in its deep structure which is archetypal and not bound to a specific group. According to Jackson and Meadows (1991:74) Nobles identified the deep structure of culture as composed of the philosophical assumptions (e.g., ontology, cosmology, epistemology, axiology) underpinning and reflected in the culture's worldview, ethos, and ideology. In this view culture must not be treated as a loose agglomeration of customs, as a heap of anthropological curiosities, but as a connected whole. Culture is alive, dynamic, and its elements are interconnected and each fulfills a specific function in the integral scheme.

3.2.3. Components of the Deep Structure of Culture

A belief system or cultural worldview comprises various components of philosophical assumptions as delineated by Jackson and Meadows (1991:74). These components underlying culture are *ontology, cosmology, epistemology, axiology, logic, and process*:

Ontology refers to the nature of reality. A culture's worldview evolves from the primary premise concerning the nature of reality. Fundamental questions often asked are: "What is reality?" "Who is right?" "Is reality one or many?" The ontology of a culture is important in understanding and interpreting behaviours. Without an ontological perspective, behaviour can be misinterpreted. For example, if a student seeking counselling perceives the world as oppressive towards people of colour, the ability to proceed in a therapeutic relationship may be impaired if the counsellor is not in touch

with this piece of the student's perspective. If the student perceives spiritual phenomena as closely tied to daily functioning, neglect of the student's spirituality may hinder the development of an effective counsellor-student relationship.

Cosmology refers to the order and arrangement of reality. This includes a culture's concept of the supernatural, the basic nature of people and society, and the way these concepts are organized and give meaning to people's lives. Fundamental questions such as "What is the relation between various parts of reality?" and "How does reality come to be and how does it change?" need to be addressed. When the way one culture orders reality is imposed on another culture, there is a problem. For example, for many people of colour, the belief in "evil spirits" or the experience of the presence of a deceased relative makes sense. Once this is perceived as the negative aspect of culture in a counselling relationship, the student could experience problems.

Epistemology concerns itself with the nature of knowledge. It pertains to understanding the source and essence of knowledge and deals with fundamental questions such as "What is knowledge?" "Where does knowledge come from?" and "How does one acquire knowledge?" From this perspective one has to accept that there are many ways of knowing. From a Eurocentric framework, knowledge is that which is observable, written, and concrete. From an Afrocentric perspective, knowledge is acquired orally and intuitively, through the senses (Jackson & Meadows 1991:74). In terms of counselling, the counsellor needs to acknowledge and pay attention to these other ways of knowing.

Axiology is the discipline that studies the nature of values by which people live. As one philosophy changes, the value system of the culture changes. As philosophies differ among cultures so value systems will differ. Fundamental questions often asked are "How do values develop?" "What is value and what is valuable?" and "What is the highest value of a group of people?" The highest value among Afrocentric cultures is the importance of relationships. The highest value among Eurocentric cultures is the acquisition of objects. From an Afrocentric perspective, how one is perceived, treated, and respected is of primary importance in counselling. From a Eurocentric perspective,

the acquisition of new behaviours and attitudes often takes priority, and, thus the focus is on the task.

Logic is the nature of reasoning and systematic inquiry into argument, inference, and thought. It is the study of valid arguments. The primary mode of reasoning or logic of the European worldview is predominantly dichotomous, resulting in either-or conclusions. The primary mode of reasoning among many people of colour is diunital. A culture's primary mode of reasoning or logic influences the way individuals respond to and interpret experiences.

Process is a method of operation or functioning. It refers to a series of actions or changes and methods to bring about actions and change. Functioning in Western culture to bring about actions and changes is primarily through technology, the production of materials, whereas in most non-Western cultures, action and change is brought about through interpersonal relationship.

An adherence to a cohesive set of philosophical assumptions, Jackson and Meadows (1991:74) conclude, creates a conceptual system, a worldview, a pattern of beliefs and values that define a way of life and the world in which individuals act, judge, decide, and solve problems. It is this conceptual system that represents the deep structure of culture and is reflected in the surface level of culture.

3.3. THEORETICAL AND RESEARCH ASSUMPTIONS FOR MULTICULTURAL GUIDANCE AND COUNSELLING, AND DEVELOPMENT

The April 1994 election of the first democratic government in the history of the country, has brought the challenge of transforming and reconstructing the educational system to prepare all South Africans for a democracy. It is in this context that it is essential to present an inclusive multicultural educational philosophy as a strategy to move from the colonial apartheid paradigm, to a more inclusive paradigm (Sonn 1994:11). In a similar vein, counselling as a component of Education Special Services needs to be revamped with a multicultural approach. Sonn (1994:11) further argues: "To foster a multicultural

society where there is a genuine recognition, understanding and appreciation of all the cultures and worldviews represented in South Africa, it is important to be aware of cultural dislocation often experienced by people of African or Asian descent who are educated, socialized and acculturated in a European-centred system that discount their African or Asian heritage, values, and self-worth. Cultural affirmations are essential for the development of self-esteem to counter the devaluing that has been a part of colonialism and racism."

Multicultural counselling has a relatively brief history. Although a few pioneers recognized the importance of cultural factors in understanding human behaviours, until the 1960s most psychological theorists, researchers, and practitioners rarely acknowledged culture as playing a major role in personality dynamics of influencing the therapeutic process (Kiselica 1995:5). During the first half of this century psychology became a source of tools for educators and counsellors to force conformity on the different, perpetuate inaccurate stereotypes regarding minority groups in the world, and attempt to demonstrate the intellectual, cultural, and racial superiority of the dominant White Anglo culture (Kiselica 1995:5).

The "melting pot" metaphor which regards societies as a melting pot of cultures, is a basic assumption of the thought that cultural homogeneity (assimilation) was a success and cultural heterogeneity was a failure (Pedersen 1991:6). In this regard mainstream or dominant society expected the culturally different to forsake their unique cultural identities and "melt in" with the dominant culture (Pedersen 1991:6; Kiselica 1995:5).

A new approach to counselling, initially referred to as cross-cultural counselling and more recently as multicultural counselling, evolved in response to the promotion of cultural pluralism as a societal goal. The goal of a culturally pluralistic society is "unity in diversity"; the dominant culture benefits from coexistence and interaction with cultures of adjunct groups (Axelson 1985:13). Today, multicultural counselling assumes a variety of definitions, and all definitions are based on the assumption that **the cultural background of both the counsellor and the student seeking counselling are factors that could influence the process and outcome of guidance and**

counselling, and psychotherapy.

Developments such as these have helped to shape several different paradigms of multicultural counselling, each representing a different approach to counselling. A succinct summary of three major models is provided (Kiselica 1995:6-7).

3.3.1. The Culture-Specific Model

The culture-specific, or emic, model of multicultural counselling is based on the premise that cultural, racial, and ethnic differences between people can affect the relationship and interactions between counsellor and student. In a culture-specific approach to counsellor training, counsellors are taught about a particular nationality, ethnicity, or cultural group in terms of its special perspective.

3.3.2. The Universal Model

Similarities rather than the differences between people are emphasized in the universal, or etic, model of multicultural counselling. The universal model is based on the assumption that unifying themes bind people of different cultures together. By focusing on universal issues and characteristics that are shared across cultures, advocates of the etic model believe that cultural differences can be transcended and that the counselling profession can avoid overemphasizing the interests of a particular cultural group.

3.3.3. Pedersen's Generic Model

Pedersen (1991:7, 1977:6) proposed a model of multicultural counselling in which the culture-specific and universalistic perspectives are combined, culture is defined broadly, and multiculturalism is viewed as a generic approach to counselling. **Being generic implies that multicultural counselling is viewed as a comprehensive counselling approach that is equally and generally applicable to every cultural group in conjunction with other counselling approaches** in section 2.4 of this study.

Pedersen (1991:7) posited that the multicultural perspective seeks to provide a conceptual framework that recognizes the complex diversity of a plural society, while at the same time, suggesting bridges of shared concern that bind culturally different persons to one another. The often encountered argument in literature is whether multiculturalism refers exclusively to narrowly defined culture-specific categories like nationality or ethnicity, then multiculturalism might indeed be considered a method of analysis. The method can be applied to the encounter of specific characteristics of each group. If multiculturalism refers to broadly defined system variables such as ethnographics, demographics, status, and application then multiculturalism might better be considered a theory. In that case, the underlying principle of multicultural theory would emphasize both the culture-specific characteristics that differentiate and the culture-general characteristics that unite. The accommodation of both within-group differences as well as between-group differences is required for a comprehensive understanding of complicated cultures (Pedersen 1991:7; Speight et al 1991:30).

Controversy in multicultural guidance and counselling stems from the argument on the broad definition of culture. There is a school of thought that agrees on a broad definition of culture and the other school of thought that holds the view that such a broad definition has an imminent danger of becoming so inclusive as to be almost meaningless.

By defining culture broadly (Pedersen 1991:7; 1994:15) - to include demographic variables (e.g., age, sex, place of residence), status variables (e.g., social, educational, economic), and affiliations (formal and informal), as well as ethnographic variables such as nationality, ethnicity, language and religion - the construct 'multicultural' becomes generic to all counselling relationships. The broad definition of culture is particularly important in preparing counsellors to deal with the complex differences among students from every cultural group. The basic problem facing counsellors is how to describe behaviour in terms that are true to a particular culture while at the same time comparing those behaviours with a similar pattern in one or more other cultures. Combining the specific and general viewpoints provide a multicultural perspective. This larger perspective is an essential starting point for mental health professionals seeking to avoid cultural encapsulation by their own culture-specific assumption (Pedersen

1991:7).

In view of the broad and inclusive definition of culture, all counselling is multicultural because all humans differ in terms of cultural background, values, or lifestyles (Pedersen 1991:7, 1994:16; Speight et al 1991:29; Ibrahim 1991:13).

The degree of counsellor and student similarity or dissimilarity in terms of race, ethnicity, sex, and cultural backgrounds has been and still is a key consideration not only in the delivery of multicultural services but also in the efficacy of those services. The salient question in counselling in general and school counselling in particular, in our present society is: How can a counsellor and student who differ from each other effectively work together? Female counsellors with male students, male counsellors with female students, elderly counsellors with teenage students, including a whole variety of the "salad bowl" must answer the question how to work together effectively regardless of their differences.

According to Speight et al (1991:30), multicultural counselling has been frequently discussed as an integral fundamental skill that all professionals should possess. The fundamental assumption is that when counsellors have all of the characteristics of the variety of cultural, racial, religious and ethnic groups, they will possess the skills to be effective multicultural counsellors.

3.4. BARRIERS TO THE DELIVERY OF MULTICULTURAL EDUCATION AND COUNSELLING

Wardle (1996:381) contends that multicultural education (and by implication counselling) is a process whose major aims are to help students of diverse cultural, ethnic, gender, and social class groups to attain equal educational opportunities. Furthermore, multicultural education aspires to help all students develop positive multicultural attitudes, perceptions, and behaviour. The child is viewed as the product of culture. Culture forms the prism through which members of a group see the world, create shared meaning, think, feel and behave.

This beautiful thrust of education and counselling is often curtailed by sociopolitical psychologists who use the concept of ideology to illuminate the interests of the powerful in a society while critiquing the role of psychology in serving the interests of these powerful groups. The South African example of Hendrick Verwoerd, delineated in section 2.2.2, who was an architect in shaping the oppressive ideology of apartheid is not uncommon in the global village.

Social and political forces comprise our daily life experiences and spills into the classrooms and school corridors, as was the case in South African Black schools during the Soweto uprising of 1976. Oppression, argues Watts (1994:65), is the unjust exercise of power by one group over another to control ideas and desirable resources. Oppression or "depowerment" is the exercise of options available to one group at the expense of the other more vulnerable groups. Depowerment by the powerful restricts options, choices, and opportunities for less powerful competitors. These conditions would dampen the spirit to succeed in education by students if held by school counsellors and teachers alike.

Racism, sexism, and prejudice in education and counselling are special cases of depersonalization. They represent historically grounded, institutionalized discrimination rewarded by material gain and rationalization by an ideology of superiority (Watts 1994:68).

In this section the concepts of racism, prejudice, and encapsulation as impediments to the delivery of multicultural counselling are explored. The purpose of this exploration is threefold. First, racism is examined from a disease or mental disorder perspective to seek out appropriate treatment. Racism in South Africa is revisited as a socialization process that created two salient cultures, the dominant White minority and the non-dominant Black majority, worthy of consideration in counselling. Second, is a presentation of a contemporary perspective on the nature of prejudice and the role of counselling profession in prejudice prevention. Third, cultural encapsulation as a barrier to the delivery of services is explored with a view of proposing strategies of prevention and treatment.

3.4.1. Racism as a Disease

The concept of racism is derived from the myth that mankind is divided into racial subspecies with no credible scientific evidence to support the concept (Dube 1985:88). Racism is in fact, a psychological phenomenon rooted in the belief that there is a causal relationship between certain physical traits and certain aspects of personality and intellect. Inherent in this notion is the misconception that some races are superior to others. Campbell (1996:49) extends this definition by contending that the danger to any democracy is not race, but racism, the oppression of people based on their perceived race.

Numerous scholars have likened racism to disease (Skillings & Dobbins 1991:206). Delaney (Skillings & Dobbins 1991:206) was one of the first scholars to posit explicitly that racism is a disease or a mental disorder. His formulations are based on the following premises. A psychological disorder is one in which a rather circumscribed aspect of a relationship is distorted by one's previous learning or life experiences. In this regard, characteristic defense mechanisms are brought to bear on reality to help the disordered person avoid threats to his or her self-esteem and ego functioning.

People are more accustomed to thinking of racism as a social problem rather than as a health problem. It is worth considering that eight million Jews died as a result of Nazi racism. According to Franklin and Moss (Skillings & Dobbins 1991:207), a comparable number of Africans died or became permanently disabled during the voyage to America. The total number of the dead following the June 16, 1976, student riots in South Africa, as a result of apartheid, was reported to have been around 1,300, most of them Black children (Dube 1985:97). Racism in its most overt form leads its targets to atrocious death and those who host the disease to commit those acts of atrocity. In its more covert forms, it is a silent killer that robs its hosts and their targets of mental and emotional well-being. Racism is ironically a disease that has more immediate consequences for the nonhost than the host. Inevitably it has long-term consequences for the society and the socio-economic well-being of all its citizens (Skillings & Dobbins 1991:207).

Skillings and Dobbins (1991:207) further posited that one of the underlying contributors to the disease is cognitive dissonance. Cognitive dissonance is the unpleasant state that arises when an individual holds inconsistent beliefs or cognitions. It creates feelings of psychological discomfort and is characterized by anxiety. Individuals who are experiencing cognitive dissonance go on to use various unconscious cognitive strategies/defenses to minimize the impact of dissonant cognitions. Cognitive dissonance arises from the conflict that is created when an individual is a member of a privileged class that denounces privileges based on class and asserts egalitarian values for all humans. Methods that people of a privileged class use to cope with inconsistent cognitions is an integral part of expression of racism. Such coping behaviours perpetuate rather than alleviate the problems of racism. The disease syndrome is characterized by various defenses including denial, projection, intellectualization, rationalization, and minimization. When these defenses are successfully challenged, one sees an underlying anxiety fuelled by the painful symptoms of guilt and shame. When these defenses are operative, one sees an impairment in the ability to function in a multicultural setting (Skillings & Dobbins 1991:207).

(a) *The Etiology of the Disease of Racism*

It is well documented and discussed that all about us, from birth to the grave, are images that use White or Eurocentric standards against which all cultures are measured (Skillings and Dobbins 1991:207). For example, for most part, television (TV) and movie heroes are mostly White. Generally speaking, members of target or non-dominant groups do not have starring roles on TV shows unless it is comedy. In history texts, Blacks are presented as invincible nonpresence, except that they were slaves. Given this background one stands to believe that Black races were for the most part infected with the notion that Eurocentric culture and values are more important and superior.

There are various ways that people of a privileged class use to cope with the cognitive dissonance that is created in belonging; by virtue of skin colour, race, language or religion to a privileged group (while holding a deeply imbedded value in the equality of

all people). Piaget theorized extensively about this area and the formation of concepts or schemata. A brief examination of Piaget's theory in this area and its application to cognitive dissonance as explicated by Skillings and Dobbins (1991:208) follows.

(b) *Formation of Schemata and Cognitive Dissonance*

Piaget theorized that knowledge acquisition in humans is an active process through which individuals come to know the world through their interaction with it. Data that come to children through the five senses are organized into cognitive structures called schemata. The entire schema formation and modification are functions of predictability and economy of effort. Schemata allow the child, or the adult to assimilate new information with current understanding of the world in a reliable and efficient way. Assimilation is the incorporation of incoming data into one's environment. Cognitive structures or schemata are more apt to be subject to the forces of accommodation - the alteration of cognitive structures in response to environmental data (Skillings & Dobbins 1991:208).

According to Piaget, schemata may be thought of as systems of rules or mental operations that one uses for interacting and problem solving in one's environment. Operations may include classifying objects into categories or discriminating differences between various dimensions.

We tend to organize and interpret incoming data in a way that allows us to predict events in the world with a minimum of mental effort. This ability adds to one's quality of life and one's very survival. One simply must be able to predict which side of the road people are going to drive on and to recognize deviations from this pattern and the implications of a deviation, rapidly, and without a lot of conscious processing.

When individuals experience the sense, either consciously or unconsciously, that their cognitive structures are not giving them accurate information about their environment, they experience some level of anxiety and feel strong pressure to change some portion of their information-processing system to restore a sense that they are seeing the world

clearly. For example, it has been found that when individuals overtly act in a way that is contradictory to what they believe, they can experience their actions as being consistent with their belief. Recalling the earlier discussion (first paragraph in (b) above) of the criteria of predictability and efficiency in schemata formation and maintenance, one might explain this belief change in the following way: Individuals observe themselves acting in a way that their cognitive structures would not have predicted. For example, a person would not predict about him/herself that he/she would deliberately mislead total strangers into a situation with negative consequences. When a person experiences him/herself doing this, he/she feels anxious. He/she might deal with this anxiety by changing his/her cognitive structure, that is accommodating. Individuals, Skillings & Dobbins (1991:208) argue, tended to change their cognitions about the false information that they had given.

What is important to be aware of in the preceding discussion is the point that one's perception of reality is a very subjective experience. As long as an individual's assessment about the world is accurate to him- or herself, there is no problem. When data have been misassessed and cognitive dissonance is experienced, however, there is no certainty that the assessment system - the cognitive structure applied to the data - will be changed. The schema involved might be changed if individuals accommodate to the discrepant data. The stimulus itself, however, will simply be misperceived if the individual assimilates the data in an effort to force reality to fit his or her existing cognitive structures. Even if the schema is changed, it will be changed to one that makes the data fit more efficiently and predictably, although not necessarily more accurate. An improved ability to correctly perceive the world is the usual by-product of efficient predictability, but the "correctness" of a perception is not, in and of itself, the criteria for schema change or maintenance.

(c) *Challenging Race and Racism*

(i) *Race, Racism and Education.*

Glass and Wallace (1996:347) explored the limits and possibilities of addressing racism

through multicultural education in the United States public schools with the view of presenting ideas for developing a more critical, antiracist, and emancipatory education/pedagogy, the science of teaching that "challenges teachers and students to empower themselves for social change, to advance democracy and equality as they advance their literacy and knowledge" (Sleeter & McLaren 1995:7). Their findings were that schools have generally approached multicultural issues from an assimilationist perspective. School culture embedded the values and norms of the white Protestant middle class. Minority (non-dominant) students were expected to part with their languages and customs and become generic Americans indistinguishable from other citizens. Public schools legitimated and secured a specific cultural perspective, which simultaneously marginalised the experiences and identities of students from subaltern or nondominant groups.

By emphasizing interpersonal and individualistic aspects of the inequalities and injustices of racism, liberal multicultural education was incapable of transforming the racial order even within the schools, let alone in society at large. In their argument, Glass and Wallace (1996:349), the main impediments blocking the capacity of the schools to challenge racism and enable students to engage in critical emancipatory projects can be discerned in three multicultural approaches inherent in many education systems: ***cultural understanding, cultural competence, and cultural emancipation approaches.***

The ***cultural understanding approach*** emphasizes the improvement of intercultural relations and promotes positive interactions between individuals, primarily by encouraging knowledge of one's own cultural origins and respect for others from diverse backgrounds. Proponents believe that by instilling in students a greater tolerance and respect for human diversity, they will foster a pluralist society marked by increased racial harmony and equality. This approach downplays the tensions generated by trying to balance the goal of national social cohesion with pluralism and respect for cultural diversity, and it also fails to address embedded conflicts between groups (Glass & Wallace 1996:349).

The second, ***cultural competence approach***, encourages pluralism by viewing cultural diversity as a given resource to be preserved and tapped in order to foster cross-cultural competency. Beyond knowing one's own racial or ethnic identity and respecting others, one is expected to develop a knowledge and understanding of other cultural groups.

While these two approaches signal a move in constructive directions, they assume that the origins of racism and injustice are within the individual's value system or knowledge base, but they fail to take into account the systemic dimensions of racism and to situate these within broader historical struggles. Racial, ethnic, or cultural identities, which are the outcome of conflicted negotiations within inequitable power relations, are mistaken for natural differences or for individual choices.

Both the approaches cannot adequately address the tension between a cultural relativist position that treats each group as inherently distinct and incomparable, and a cultural universalist position that treats the public arena as embodying transcendent values that permit each group its independence while providing a level playing field for fair competition (Glass & Wallace 1996:350).

Cultural emancipation, the third measure approach to multiculturalism, relies on deepened curricular reform to boost the success and economic progress of subaltern racial groups. According to Glass and Wallace (1996:351), proponents argue that more relevant and less alienating schooling for students of colour would increase student engagement and academic achievement and thus would lead to more job opportunities for the said students and ultimately to greater economic and social power for disadvantaged groups. This faith in the redemptive qualities of the educational system, however, ignores the degree to which a capitalist economy constrains schools and individuals so that inequitable class, gender, and race relations are largely reproduced, and it precludes the possibility of meaningful employment for everyone regardless of educational attainment.

(ii) *Values Necessary for Overcoming Racism*

School departments, staff (counsellors, teachers, administrators, etc.), students, and parents need to be challenged with an image of a diverse learning community committed to respectful relationships not predicated on race (Glass & Wallace, 196:354). This image helps provide a glimmer of hope where despair can easily prevail since racism is so tightly woven into the fabric of everyday life.

As a matter of fact, Glass and Wallace (1996:354) identified five core values which our action needs to be guided by. These are values aimed at recreating school culture and preparing people for the struggles involved in overcoming racism.

The first value is **community**. Every school needs to be understood as one community composed of many communities, each with its own multiplicities, contradictions and historically evolving identity. The diversity within a school contributes to its excellence by providing an array of sustaining heritages from which to draw in enabling every member of the community to realize his or her fullest potential.

The second value is **mutual respect**. The dignity and rights of every person and community within a school must be respected, or a genuine learning community is impossible. This means that every voice is invited into the dialogue for reasoned debate and decision making and that free speech is accompanied by attentive listening. It also means a commitment to nonviolence in word and deed, and to the safety and caretaking of every person and of the environment. In the words of Paulo Freire (1993:71):

Dialogue ... requires an intense faith in humankind, faith in the power to make and remake, to create and recreate, faith in their vocation to be more fully human (which is not the privilege of an elite, but the birthright of all). Faith is an a priori requirement for dialogue; the "dialogical man" believes in others even before he meets them face to face..... Without this faith in people, dialogue is a farce which inevitably degenerates into paternalistic manipulation."

Dialogue takes place in a climate of trust, love, and hope. Only in a respectful community or communities will people be supported and be able to explore and develop their unique identities without being forced into the existing racial, class, and gender orders.

Truth seeking is the third core value. This is the commitment to education and counselling that enable the critical investigation of the world, society, and each student's life. Embedded in critical investigation is critical thinking - thinking which according to Paulo Freire (1993:73) discerns an indivisible solidarity between the world and the people and admits of no dichotomy between them, thinking which perceives reality as a process, as a transformation, rather than as a static entity, thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved. Basically, truth seeking is a form of understanding that grasps the limits and historical nature of knowledge. The commitment to truth seeking is important because oppressive orders rely so heavily on misinformation and distortions of reality for their justification.

Compassionate responsibility, the fourth core value, is vital to the formation of a school culture that can challenge race and racism. Every person has been and continues to be negatively marked by race, gender, and class ideologies, regardless of how vigilant his or her efforts to avoid or transcend these oppressions. By either being the oppressed or the oppressor people are robbed of humanity. The oppressor is dehumanized by the excessive power and the oppressed is dehumanized by the lack of power. In this way both parties have to be compassionate and not blame when racism is manifested in any way. The school can therefore be a place to heal from the damage done.

The fifth and last core value is **justice**. Glass and Wallace (1996:355) contend that an injustice suffered by one is an injustice to all. Justice requires that past inequities be redressed and present inequities be fairly faced.

Schools are key institutions in the recreation of society, and educators as well as counsellors cannot abdicate their responsibility in helping to shape a more just future. As educators, it is up to us to make education and counselling make a difference. To challenge race and racism is to challenge ourselves and the institutions within which we live.

3.4.2. Counsellor Prejudice

According to Ponterotto (1991:216), as the demography of a society reflects a multiracial, multicultural, and multilingual society, it calls for the counselling profession not only to understand the origins of and consequences of interracial conflict, but also to develop intervention strategies for abating the incidence of these antagonisms. As mental health professionals and human development specialists, counsellors have to take a lead and be at the forefront of society's efforts to improve interethnic, interracial, and interreligious relationships.

Prejudice can be defined as an antipathy based upon a faulty and inflexible generalization, directed towards a group as a whole or towards an individual because he or she is a member of a certain group (Allport, cited by Ponterotto 1991:216). Key points in this definition is that prejudice is negative in nature and can be individually or group focused. Prejudice is based on faulty or unsubstantiated data, and it is rooted in the inflexible generalization. The dangerous aspect of prejudice is that it is actively resistant to evidence that would contradict it.

(a) *Separatism/Segregation: A Common Phenomenon*

Ponterotto (1991:217) alludes to the fact that separatism is a common occurrence throughout the world. Separatism among human groups is often a matter of ease and convenience and is not and of itself an indication of prejudice. It simply requires less effort to deal with people who have similar values, preferences, and worldviews. According to Ponterotto (1991:217), Allport and Sherman posited that pride in one's culture is also a factor facilitating a preference for same-group contact and relationship. The tendency to interact primarily with one's own group, does however, lay the groundwork for prejudice. Separatism engenders minimal inter-group communication. Separatism or segregation can lead to ethnocentrism, which constitute the core or base of prejudicial attitudes and beliefs. According to Ponterotto (1991:217), Aboud defined ethnocentrism as an exaggerated preference for one's own group and a concomitant dislike of other groups. Ethnocentrism is tied to negative attitude development and can

be explained by individuals' need to maintain self-esteem through the projection of their own negative attributes onto others.

Ethnocentrism in action is often seen in dominant-group counsellors and teachers who believe that their value system is the model one that culturally diverse groups should attempt to emulate. Unfortunately, many non-dominant group members are not consciously aware of their value systems, and are therefore culturally encapsulated and blindly ethnocentric (Ponterotto 1991:217).

(b) *Expressions of Prejudice*

Prejudice takes many forms and expressions on a continuum from mild and covert to extremely harsh and overt. Allport's five-stage model of "acting out prejudice" provides a conceptual base. These five-stages, progressing from least energetic to most energetic are the following: Antilocution, Avoidance, Discrimination, Physical Attack, and Extermination (Ponterotto 1991:218; Ponterotto & Pedersen 1993:34).

(i) *Antilocution*

Antilocution is the mildest form of prejudice and is characterized by prejudicial talk among like-minded individuals and an occasional stranger. This is rather controlled expression of antagonism that is limited to small circles. For example, a group of White neighbours may express fear that the neighbourhood is becoming too integrated and that not only will their property values go down but their children will more likely be exposed to aggressive peers.

(ii) *Avoidance*

Avoidance occurs when the individual moves beyond "talking about" certain groups to conscious efforts to avoid individuals from these groups. The individual expressing avoidance behaviour will tolerate inconvenience for the sake of avoidance. For example, an individual may choose to buy groceries kilometres away instead of using

the super-market that lies a kilometre away from home, to avoid the populace around one kilometre. An important point here is that the inconvenience is self-directed and the individual takes no harmful action against the group being avoided.

(iii) *Discrimination*

During **Discrimination**, an individual takes active steps to exclude or deny members of another group entrance or participation in a desired activity. Discriminating practices have in the past and currently led to segregation in education, employment, politics, social privileges, and recreational opportunities. For example, a Black man may choose to deny a suitable candidate a job because the candidate happens to be White or vice versa.

(iv) *Physical Attack*

The fourth stage of prejudice expression is **Physical Attack**. Under tense and emotionally laden conditions, people move from the Discrimination stage to the Physical Attack stage. From high school grounds to college campus to the city streets; we seem increasingly to hear of race-influenced confrontation and attacks.

(v) *Extermination*

Extermination marks the final stage of Allport's five-stage continuum. Extermination involves the systematic and planned destruction of a group of people based on the group membership. Allport cites lynching, pogroms, massacres, and Hitlerian genocide as the ultimate expression of prejudice. During apartheid era massacres were not uncommon in South Africa. The most commemorated massacres that indelibly marked the history of our country are the Sharpeville, Boipatong, and Bisho massacres. Other conditions that made survival impossible are the atrocities that were carried out by Vlakplaas Security Police (commonly referred to as the Third Force of the government of that time) which removed the likes of Griffiths Mxenge and The Cradock Four and many other activists and freedom fighters from the face of South Africa.

It has been observed that naturally, individuals at one particular stage may never progress to the next. Increased activity in any one stage, however, increases the likelihood that an individual will cross boundaries to the next stage.

(c) *Prejudice Prevention*

Ponterotto (1991:222) and Ponterotto and Pedersen (1993:88) pointed out that counsellors can play a pivotal role in multicultural awareness and prejudice prevention.

His contention was that counsellors are trained in interpersonal communication, crisis intervention and conflict resolution, social influence, behaviour and attitude change, and human development. This cadre of theoretical bases and concomitant skills, along with the counselling profession's emphasis on prevention, equips the counselling professionals with the ideal tools to study, prevent, and combat prejudice at all stages of development. In their day-to-day responsibilities in schools, tertiary institutions and communities, counsellors and educators need to emphasize five areas that are central to effective prejudice-prevention programming and transcend all the developmental periods: (a) facilitating healthy racial/cultural identity development in students, (b) fostering critical thinking skills, (c) promoting multicultural and nonsexist education, (d) facilitating interracial contact, and (e) focusing on transforming negative racial attitudes (Ponterotto & Pedersen 1993:88):

(1) *Facilitating Healthy Racial/Cultural Identity Development*

Section 3.5 of this study teaches that some research evidence suggests that people of all races who have reached high stages of racial/ethnic identity development are more likely to have better mental health and to possess lower levels of prejudice and racism. To promote healthy racial/ethnic identity development in students, counsellors and educators must first understand racial/ethnic identity development theory. Second, they must assess their own levels of racial/identity development and then take proactive steps to further develop their racial identity. Finally, they must be trained in facilitating racial/ethnic identity development in others.

(2) *Fostering Critical Thinking Skills*

According to (Ponterotto & Pedersen 1993:89) Gabelko argues that cognitively sophisticated children are less likely to become prejudiced adolescents and adults than children who "think" simply and unquestioningly. These authors offer ten factors related to the climate for and the development of critical thinking linked to prejudice prevention:

Climate of respect and trust. Teachers and counsellors have to create an atmosphere of trust and support in the classroom or group setting, for students to challenge their own thinking. Students are more likely to share personal thoughts and feelings if they are not ridiculed. Teachers and counsellors have, therefore, to set ground rules for discussion of prejudice and related topics, requiring students to respect others' opinions, allowing students to finish their statements before being challenged.

Community of inquiry. Counsellors and educators can help students learn to ask the right questions instead of focusing solely on getting the "right" answers.

Allow students to be heard. Students need to feel that their thought, opinions, and feelings matter. They need to be heard and listened to, not just as counsellor or educator expects to be listened to.

Self-esteem and success. Evidence points to a strong correlation between high self-esteem and lower levels of prejudice (Ponterotto & Pedersen 1993:90). Counsellors and educators need to foster self-esteem development in children, adolescents, and adults.

Analyse thinking. Getting students to think about their thinking is extremely important. Students can be led to analyse their thought process in arriving at decisions.

Intellectual curiosity and being systematic. Students have to be methodical when considering a problem. After identifying a topic, students should brainstorm and then plan carefully the questions of greatest importance to the topic.

Objectivity and respect for diverse viewpoints. It is common for people to believe their position or viewpoint as the "best" or only "right" one. It is easy to see how this rigidity could facilitate stereotypical thinking and lower levels of racial/ethnic identity development. Using debates where students take both sides of an issue could facilitate cognitive flexibility.

Flexibility and open-mindedness. A great challenge for counsellors and educators is to teach our students to be open-minded and flexible: considering a variety of beliefs and views as equally legitimate, although different, and willingness to change their beliefs or methods of inquiry to expand their perceptions.

Decisiveness. Although it is important to consider positions on an issue, it is equally important to reach and defend a conclusion when evidence warrants. Critical thinking involves being able to take a stand and present a position that is supported by evidence.

Intellectual honesty. It is easy to be swayed by emotional appeals for support of a given topic. Students can be taught to distinguish between appeals to reason and appeals to emotion. By analysing reports in terms of the language used (e.g., quality of reasoning, extent of rhetoric and emotionally laden language), students can become effective at assessing the credibility of sources.

(3) *Promoting Multicultural and Nonsexist Education*

Multicultural and non-sexist education, from the preschool years to tertiary education years is a prerequisite for the establishment of a culturally tolerant and accepting society. Traditional models of education are ethnocentric in that they espouse White middle-class values (e.g. individualism, competition, time linearity, nuclear family preference, and the Christian perspective) as the norm toward which all cultures are expected to acculturate. Culturally diverse value system (e.g. group or tribe priority over individual achievement, cooperation instead of competition, a circular time frame, and an extended family perspective) are not ascribed equivalent value in traditional models

of education and mental health. Multicultural education "refers to materials and programmes that foster understanding and appreciation of ethnic diversity and promote positive interethnic relations" (Ponterotto, 1991:221). Cultural pluralism in education is characterized by an atmosphere in which differences are appreciated and shared and in which students from various racial and ethnic backgrounds feel equally comfortable as learners in school. A balanced focus on similarities and differences is now recommended in general education and in counsellor education. Understanding of similarities demonstrates that humans are more alike than different, creating a shared collaborative perspective. Cultural differences can be interpreted as equally valid, just different. Failure to discuss and acknowledge differences across cultures would lead us into interpreting others as "less than", fostering a culturally deficient or culturally disadvantaged depiction of minority education and minority mental health Ponterotto (1991:221) and Ponterotto and Pedersen (1993:92).

(4) *Facilitating Interracial Contact*

Second, is the thesis that interracial contact is essential to the establishment of positive relationships. It is important, however, to emphasize what kind of contacts are most helpful. Integrated schooling and other interethnic contact forms do not in themselves promote harmonious relationships. Contact hypothesis concluded that a number of conditions must be satisfied if interethnic contact is to promote positive relationships (Ponterotto, 1991:221, Ponterotto & Pedersen 1993:92). First, there must be equal status between individuals in the given context. In contrast, contact in a hierarchical system, or between people who lack status, leads to increased prejudice. Second, contact must be substantial enough (not causal or superficial) to allow the interethnic pair to disconfirm stereotypes about respective groups. Third, the contact should revolve around necessary interdependence to achieve group goals. Fourth, the situation or context must include social norms that favour the respective groups.

(5) *Focusing on Transforming Negative Racial Attitudes*

To combat the roots of prejudice effectively, multicultural awareness programmes must

address individuals' attitudes. Naturally, critical thinking skills facilitate this process. A definition of prejudice contains both belief and attitude components. Allport stressed that individual beliefs (e.g. all White people have a superior intelligence) can be altered in the face of factual evidence but that the underlying attitude at the root of the erroneous belief is more resistant to change. An individual with prejudicial attitudes can quickly present another erroneous belief for each one that is refuted by factual evidence. Prejudicial attitudes make for selective memory. Ponterotto (1991:222) suggested that in designing prejudicial prevention programmes, counsellors must work on attitude change.

3.4.3. Cultural Encapsulation

Pedersen (1991:9, 1994:178) documented appropriate behaviours and characteristics of the cultural encapsulated individual. Such individuals evade reality through ethnocentrism ("mine is best") and through relativism ("to each his own"). Culturally encapsulated individuals depend entirely on their internalized value assumption about what is good for a society. They are unable to singularly adapt to constantly changing sociocultural contexts.

Wrenn (1985:325) and Pedersen (1995:38) used the five-point description of encapsulation to demonstrate how counselling as a profession has protected itself against the complex "threat" of multiculturalism:

1. We define reality according to one set of cultural assumptions and stereotypes that becomes more important than the real world outside.
2. We become insensitive to cultural variations among individuals and assume that our view is the only real or legitimate one.
3. Each of us has unreasoned assumptions that we accept without proof. When these assumptions are threatened by another religion, political view, or culture we can easily become fearful or defensive. When persons of the host culture are perceived as threatening, they quickly become an "enemy" to be opposed and ultimately defeated in the name of self-preservation.

4. A technique-oriented job definition further contributes toward and perpetuates the process of encapsulation. The world is simplistically divided into a polarity of friends and enemies, us and them, with each relationship being evaluated according to whether it contributes to getting the job done.
5. When there is no evaluation of other viewpoints, individuals may experience encapsulation by absolving themselves of any responsibility to interpret the behaviour of others as relevant and meaningful to their own life activity.

Wrenn (1985:326) further contends that some people have developed a dependency on one authority, one theory and one truth. These persons tend to be trapped in one way of thinking, believing that this is the universal way. They are trapped in an inflexible structure that resists adaptation to alternative ways of thinking.

Cultural encapsulation is evidenced in the actions of exclusions. Insiders are separated from outsiders. Groups and individuals are judged to be outside the boundaries. The normal rules of fairness do not apply. Those excluded are nonentities, expendable, and undeserving, so doing harm to them is acceptable, appropriate and justified. Moral exclusions might include (a) psychological distancing, (b) displacing responsibility, (c) group loyalty, and (d) normalizing or glorifying violence. Moral exclusions is the obvious consequence of cultural encapsulations. Exclusion can occur from overt to malicious evil to passive in concern. Moral exclusion is pervasive and not isolated.

Pedersen (1994:182) argue that bad behaviour is not always deliberate. Pedersen (1994:180) documented Goodyear and Sinnett's identification of specific examples of how counsellors might unintentionally violate a student's values:

(1) misunderstanding about who the student is; (2) lack of skills necessary for working with special populations; (3) the intrusion of prejudicial (although perhaps well-intentioned) attitudes and values into the assessment and treatment of special populations; (4) failure to provide students with information about the consequences of undergoing certain assessment and/or treatment procedures; (5) failure to assume an activist stance when necessary to protect student populations in the face of abuses of authority

wielded by others.

What is needed is to move towards a pluralistic perspective so as to accommodate the range of differences in culturally learnt assumptions. This move would provide an opportunity to develop inclusionary perspective that will increase our accuracy in dealing with some less obvious differences of age, gender, life-style, economic status and affiliation.

3.4.4. Prevention and Treatment of Encapsulation

School counsellors have to be aware of the importance of accepting their own encapsulation so that they may come out of age and be real to themselves and students that they are working with. Wrenn (1985:326) proposed the following as strategies counsellors can use in order to be of service to their students:

- (1) Counsellors have to engage in long-range thinking, at least once a day. People are exposed to short-range views every day by the media, an unending procession of sad and negative events.
- (2) Counsellors have to develop a habit of unlearning something new every day, of making way for the new truth, by discarding what is no longer true. Examine some situation that is familiar to us but is no longer present in our society. Question something that we believe in but other people of integrity, of another culture, may reject. Serious problems of life are never really solved, the meaning of a problem is not in its solution but in constantly working at it.
- (3) Counsellors have to trust other people to have solutions for situations for which they can see no light ahead. As we observe our troubled world, we have to remember that many other people are worrying about these same situations and are finding solutions, are trying options, are engaging in appropriate studies. We are not alone in the world.
- (4) Counsellors have to risk something new everyday - a new idea, a new approach to anything, a new trust in a person. Those who risk cannot cower. Cocoons are not woven very quickly or tightly. When one risks, when one says to life; I do not know

the outcome, but I shall try. If one expects failure, one shall not be overcome by failure. Risk in trusting others, for sometimes you would be hurt. But there is a greater risk in not trusting, for then you may hurt another who desperately needs your trust. Risk in accepting another's love and risk, for she or he in offering love may expect something in return.

In short, it is therefore, necessary for the culture-sensitive individual to learn new knowledge and skills, as well as to reorganize the old knowledge that no longer applies. Further, Pedersen (1994:179) posits, in contrast to being trapped in an inflexible structure that resists adaptation to alternative ways of thinking, a liberated mode of thinking that represents an effort to establish empathy with other different persons. Empathy is a process of learning foreign beliefs, assumptions, perspective, feelings, and consequences in such a way that the outsider participates in the host culture. Through a multicultural contact, people can be liberated to cope with constant change and to feel empathy with other alternatives available.

3.5. RACIAL/CULTURAL/ETHNIC IDENTITY DEVELOPMENT

Bodice (1994:19) states that in order to inculcate better communication among the various racial groups and to promote multiculturalism in counselling, a need arises to explore the racial development of Blacks and Whites. The reason being that racial identity development influences value orientation, self-esteem, self actualization and counsellor preference.

Research on racial and ethnic identity development has brought with it a new understanding of the nature of prejudice. Racial/cultural/ethnic identity theory serves as a solid foundation for studying the origins, nature, and prevention of prejudice (Ponterotto & Pedersen 1993:37). Furthermore, facilitating the development of a healthy and positive racial/cultural/ethnic identity among people is a prerequisite to a tolerant, racially harmonious society.

Helms (1990:5) argues that racial identity and, by implication, racial identity theory in general refers to a person of colour or White person's identifying or not identifying with the racial group with which he or she is generally assumed to share racial heritage. This means that racial identity partially refers to the person of black African ancestry's acknowledgment of shared racial-group membership with others of similar race as previously defined or a person of white European ancestry's acknowledgment of shared racial-group membership with others of similar race as previously defined.

In addition, racial identity refers to the quality or manner of one's identification with the respective racial groups. As such racial identity theories generally describe a variety of modes of identification. According to Helms (1990:5), Black racial identity theories attempt to explain the various ways in which Blacks can identify (or not identify) with other Blacks and/or adopt or abandon identities resulting from racial victimization. White racial identity theories attempt to explain the various ways in which Whites can identify (or not identify) with other Whites and/or evolve or avoid evolving a non-oppressive White identity.

Ponterotto and Pedersen (1993:39) observed that race appreciation is a life-long developmental process that begins with a healthy sense of one's own racial/ethnic identity. This implies that we must feel good about who we are before we can respect and feel good about others.

Furthermore, a person's quality of adjustment has been hypothesized to result from a combination of "personal identity," "reference-group orientation," and "ascribed identity" (Helms 1990:5). Personal identity concerns one's feelings and attitudes about oneself, in other words, generic personality characteristics such as anxiety, self-esteem, and so on. Group-reference orientation refers to the extent to which one uses particular racial groups; the use of Blacks or Whites to guide one's feelings, thoughts, and behaviours. One's reference-group orientation is reflected in such things as value systems, organizational membership, ideologies, and so on. Ascribed identity pertains to the individual's deliberate

affiliation or commitment to a particular racial group. One can choose to commit oneself to one of the four categories if one is Black or White: Black primarily, White primarily, neither, or both.

Helms (1990:6) concludes by noting that it might be apparent that one's identity can evolve various weightings of the three racial identity components. Racial identity theories attempt to describe the potential patterns of the personal, reference group, and ascribed identities, though not so explicitly. Racial identity theories also attempt to predict the varied feelings, thoughts, and/or behaviours that correspond to the differential weightings of components.

Myers et al (1991:55) contend that models of identity development within the field of multicultural psychology and education describe a similar developmental process which individuals progressively experience (a) a denial, devaluation, or lack of awareness of their oppressed identity; (b) a questioning of their oppressed identity; (c) an immersion in the oppressed subculture; (d) a realization of the limitations of a devalued sense of self; and (e) an integration of the oppressed part of self into their whole self-identity. Furthermore, similar attitudes and emotions are described as people move through the stages identified in these models. Despite commonalities that can be extrapolated, identity development models often use different terminologies to describe a similar process. In this section the following models are briefly outlined: The Cross Model of Black Identity Development, Sue and Sue's Racial/Cultural Identity Development Model; the Helms Model of White Racial Identity Development, and Myers's et al Optimal Theory Applied to Identity Development an Integration of Black Identity Development Models and an Integration of White Racial Identity Development Models.

3.5.1. Cross's Model of Black Identity Development

William E. Cross is a pioneer in racial identity theory for black people (Ponterotto & Pedersen 1993:48). In this section Cross's latest conceptual developments on Black racial identity is presented. The model seems to be integrated with recent empirical findings.

It is an insightful and well-thought-out review of Cross's classic model. This model focuses on the "process of becoming Black."

The Cross model consists of five stages starting with the Pre-Encounter stage, which depicts the old identity or the identity to be changed; the Encounter stage, which defines the events and experiences that cause a person to feel the need for change; the immersion-emersion stage, which captures the point of transition between the old and emergent identities; and two final stages, Internalization and Internalization-Commitment, which outline behaviours, attitudes, and mental health propensities that accompany habituation to the new identity (Cross 1995:96; Ponterotto & Pedersen 1993:49).

What follows is the brief restatement of the Cross model of Black identity development, inclusive of major changes in the first and advanced stages.

Stage 1: Pre-Encounter

Pre-Encounter is the psychology of becoming Black: that is, the transformation of preexisting identity (a non-African identity) into one that is African, is a resocialising experience. This marks a model that explains how assimilated as well as deracinated, deculturalised, or miseducated Black people are transformed, by a series of circumstances and events, into persons who are more Black or Africanized aligned (Ponterotto & Pedersen 1993:49; Cross 1995:98).

Attitudes Towards Race

Low-Salience Attitudes. Cross (1995:98) and Ponterotto & Pedersen (1993:49) point out that persons in the Pre-Encounter stage hold attitudes towards race that range from low salience or race neutrality, to anti-Black. Persons who hold low salience views do not deny being physically Black, but consider this "physical" fact to play an insignificant role in their everyday life. Being Black and knowledge about the Black experience have little to do with

their perceived sense of happiness and well-being and contribute little to their purpose in life. As long as their Pre-Encounter attitudes bring these people a sense of fulfilment, meaningful existence, and an internal sense of stability, order, and harmony, such persons will not likely be in need of any type of identity change, let alone movement towards Afrocentricity.

Social Stigma Attitudes. These attitudes are held by people who see race as a problem or a stigma. To them race has been attributed some significance, not as a proactive force or cultural issue but a social stigma that must be negotiated from time to time. Race is tied up with social discrimination; from this perspective, race is a hassle, a problem, a vehicle of imposition. People holding this attitude have a surface interest in Black causes, not as a way of supporting Black culture and the exploration of Black history but as a way of joining with those who are trying to destroy the social stigma associated with Blackness (Cross 1995:99; Ponterotto & Pedersen 1993:49).

Anti-Black Attitudes. The extreme racial attitude pattern that is found in the Pre-Encounter Stage is anti-Blackness. There are some Blacks for whom being Black serves as a negative reference group. Blackness and Black people define their internal model of what they dislike. They look upon Black people with a perspective that comes very close to what one might expect to find in the thinking of White racists. Anti-Black Blacks loathe other Blacks, feel alienated from them, and do not see Blacks or Black community as a potential or actual source of personal support. Their vision of Blackness is dominated by negative, racist stereotypes; conversely, they hold positive stereotypes of White people and white culture. In viewing Black people as their enemy, anti-Black Blacks can be very effective in weaving an ideology that “bashes” Black leaders, Black institutions, Black studies, the Black family, and Black culture (Cross 1995:99; Ponterotto & Pedersen 1993:49)

Stage 2: Encounter

The Pre-Encounter identity is the person's first identity, that is, the identity that is shaped

by early development. This socialization involved years of experiences with one's family, neighbourhood, and community, and schools, covering the periods of childhood, adolescence, and early adulthood. It is a tried and fully tested identity that serves the person all the time. This fully developed identity is difficult to change (Cross 1995:104; Ponterotto & Pedersen 1993:50).

Encounter pinpoints circumstances and events that are likely to induce identity metamorphosis. A person at this stage has to experience some sort of encounter that has effect. This kind of encounter has to shatter the relevance of the person's current identity and worldview, and, provide some hint of the path the person must follow in order to be resocialised and transformed.

What constitute a person's encounter is a series of smaller eye-opening episodes, each which chips away at the person's ongoing worldview.

Cross (1995: 105) categorizes the Encounter stage to entail two steps: first experiencing the encounter and then personalizing it. In short, a person's anti-Black and pro-White attitudes are challenged to the core. The encounter revolves around exposure to powerful cultural-historical information about the Black experience previously unknown to the person, giving credence to personalizing this information. The person's initial reaction to this encounter may be characterized by confusion, alarm, and even depression. It can be a very painful experience to discover that one's frame of reference, worldview, or value system is "wrong," "incorrect," "dysfunctional," or, more to the point, "not Black or Afrocentric enough."

Stage 3: Immersion-Emersion

In this stage of transition a person begins to tear down the "old" perspective, while at the same time trying to construct what will become the new frame of reference (Cross 1995:106; Ponterotto & Pedersen 1993:51). The person, upon entrance into the

Immersion-Emersion stage, has not changed but has merely made the decision to commit him- or herself to personal change. The person is now more knowledgeable about the identity that has to be changed than the one to be embraced. Any value or complexity associated with the "old" self is now denied and made to appear useless. Yet the person still struggles to come to grips with the new, for that is exactly what the person hopes to become. The need for immediate and clear-cut markers that the person is progressing in the right direction are needed. That is why converts are so attracted to symbols of the new identity (dress codes, hairstyle, flags, colours, etc.). As the transition progresses everything that is White becomes evil, oppressive, inferior, and inhuman, and all things Black are declared superior - even in a biogenetic sense.

(i) *Immersion*

During the first phase of the Immersion-Emersion stage, the person immerses him- or herself in the world of Blackness. The person attends political or cultural meetings that focus on Black issues, joins new organizations, drops membership in "Pre-Encounter" oriented groups, and attends seminars and art shows that focus on Blackness or Afrocentricity. Everything of value must be Black or relevant to Africa. The experience is an immersion into Blackness and a liberation from Whiteness. Phenomenologically, the person perceives him- or herself as being uprooted from the old self while drawn into a qualitatively different experience. Black literature is passionately consumed.

(ii) *Emersion*

Emersion describes individuals who come to the conclusion that their immersed impressions on Blackness were romanticized and exaggerated. They now demonstrate a more serious understanding of Black issues. Cross (1995:110) describes Emersion as an emergence from emotionality and dead-end, either/or, racist, and oversimplified ideological aspects of the immersion experience. The person begins to "level of" and feel in control of his or her emotions and intellect. In fact, the person cannot continue to handle

intense emotional phases and concentrated affect levels associated with conversion and is predisposed to find ways to "level off."

Stage 4: Internalization

The Internalization stage marks the period when a new identity is incorporated. The person feels more relaxed, calmer, and more at ease with himself or herself. An inner piece is achieved. The internalized individual is secured in his or her Blackness and is open to new experiences. The individual's own internal security and comfort with his or her racial identity nourishes any experimentation with new experiences. Such an individual may become bicultural or even multicultural in orientation. A multicultural orientation to life in a heterogeneous, cultural diverse society is considered an ideal and most healthy perspective on human relationships (Ponterotto & Pedersen 1993:52, Cross 1995:113).

Stage 5: Internalization-Commitment

After developing a black identity that serves personal needs, some Blacks fail to sustain a long-term interest in Black affairs. Others devote an extended period of time, if not a lifetime, to finding ways to translate their personal sense of Blackness into a plan of action or general sense of commitment. Such people exemplify the fifth and final stage of Black identity development: Internalization-Commitment (Ponterotto & Pedersen 1993:52, Cross 1995:121).

3.5.2. Sue and Sue's Racial/Cultural Identity Development Model

Sue and Sue's model serves as a conceptual framework to aid counsellors in understanding their culturally different student's attitudes and behaviours (Sue & Sue 1990:95). The model defines five stages of development that oppressed people experience as they struggle to understand themselves in terms of their own culture, the dominant culture, and the oppressive relationship between the two cultures. The stages are

Conformity, Dissonance, Resistance and Immersion, Introspection, and Integrative Awareness. At each level of identity four corresponding beliefs and attitudes that may help counsellors understand their culturally different students better are discussed. These attitudes/beliefs are an integral part of the non-dominant person's identity and are manifested in how he or she views (a) the self, (b) others of the same non-dominant own culture, (c) others of other non-dominant culture, and dominant individuals.

Stage 1: Conformity

People of colour are most often distinguished by their unequivocal preference for dominant cultural values over their own. White people represent their reference group and the identification set is quite strong. Lifestyles, value systems, and cultural/physical characteristics of a White society are highly valued, while those of their own non-dominant group are viewed with disdain. People at the Conformity stage seem to possess the following characteristics (Sue & Sue 1990:96; Ponterotto & Pedersen 1993: 46; Pedersen 1994:116).

Attitudes and Beliefs towards the Self. Self-depreciating attitudes and beliefs. Physical and cultural characteristics identified with one's own racial/cultural group are perceived negatively, something to be avoided, denied, or changed.

Attitudes and Beliefs towards Members of the Same Non-dominant Group. Group depreciating attitudes and beliefs. Dominant cultural beliefs and attitudes about the non-dominant group are held by the person in this stage.

Attitudes and Beliefs towards Members of different Non-dominant Groups. Discriminatory. Because of the conformity-stage persons most likely strive for identification with White society.

Attitudes and Beliefs towards Members of the Dominant Group. Group-appreciating

attitudes and beliefs. This stage is characterized by a belief that White cultural, social, institutional standards are superior. Members of the dominant group are admired, respected, and emulated. White people are believed to possess superior intelligence.

Stage 2. Dissonance

Attempts by individuals to deny their own racial/cultural heritage are thwarted by encountering information or experiences inconsistent with culturally held beliefs, attitudes, and values. A Black person who believes that Blacks are inhibited, passive, inarticulate, and poor in people relationships may encounter a prominent Black person who seems to break all these stereotypes. Denial begins to break down, which leads to a questioning and challenging of the attitudes/beliefs of the conformity stage. People in the Dissonance stage seem to possess the following characteristics (Sue & Sue 1990:101; Ponterotto & Pedersen 1993:46; Pedersen 1994:116):

Attitudes and Beliefs towards the Self. Conflict between self-depreciating and self-appreciating attitudes and beliefs. There is a growing sense of personal awareness that racism exists, that not all aspects of the dominant and non-dominant culture are good or bad, and that one cannot escape one's cultural heritage.

Attitudes Beliefs towards Members of the Same Non-dominant Group. Conflict between group-depreciating and group-appreciating attitudes and beliefs. Dominant held views of White strengths and weaknesses begin to be questioned, as new, contradictory information is received.

Attitudes and Beliefs towards Members of a Different Non-dominant Group. Conflict between dominant-held views of White hierarchy and feelings of shared experience. Stereotypes associated with other non-dominant groups become questioned and a growing sense of comradeship with other oppressed groups is shared.

Attitudes and Beliefs towards Members of Dominant Group. Conflict between group-appreciating and group-depreciating attitudes and beliefs. The person experiences a

growing awareness that not all cultural values of the dominant group are beneficial to him or her. This is especially true when the person experiences personal discrimination. Growing suspicion and some distrust of certain members of the dominant group develops.

Stage 3. Resistance and Immersion

The culturally different person tends to endorse Black-held views completely and to reject the White values of society and culture. The person seems dedicated to reacting against White society and reject White social, cultural, and institutional standards as having no validity for him or her. Desire to eliminate oppression of the individual's dominant group becomes an important motivation of the individual's behaviour. During this stage three types of affective feelings are guilt, shame, and anger. People at this stage seem to possess the following characteristics (Sue & Sue 1990:103; Ponterotto & Pedersen 1993:47; Pedersen 1994:116):

Attitudes and Beliefs towards the Self. Self-appreciating attitudes and beliefs. The person is oriented towards self-discovery of one's own history and culture. Cultural and racial characteristics that once elicited feelings of shame and disgust become symbols of pride and honour. Low self-esteem engendered by widespread prejudice and racism is actively challenged in order to raise self-esteem, occur.

Attitudes and Beliefs towards members of the same Non-dominant Group. Group-appreciating attitudes and beliefs. The individual experiences a strong sense of identification with and commitment to his or her Black people as an enhancing information about the group is acquired. Feelings of connectedness with own people begin to occur. Members of one's group are admired, respected, and often viewed now as the new reference group or ideal.

Attitudes and Beliefs towards Members of a Different Non-dominant Group. Conflict between feelings of empathy for other non-dominant group experiences and feelings of

culturo-centrism.

Attitudes and Beliefs towards Members of the Dominant Group. Group-depreciating attitudes and beliefs. The Black person is likely to perceive the dominant society and culture and the group most responsible for the current plight of his/her own people, as an oppressor.

Stage 4. Introspection

The individual begins to discover that the level of intensity of feelings (anger towards White society) is psychologically draining and does not permit one to really devote more crucial energies to understanding themselves or to their own racial-cultural group. Characteristics that are held by people at this stage are (Sue & Sue 1990:104; Ponterotto & Pedersen 1993:47; Pedersen 1994:116):

Attitudes and Beliefs towards the self. Concern with the basis of self-appreciating attitudes and beliefs. The person expends greater energy to sort out aspects of self-identity and begins increasingly to demand individual autonomy.

Attitudes and Beliefs towards Members of the Same Non-dominant Group. Concern with unequivocal nature of group appreciation. The individual may see his or her own people taking positions that might be considered extreme.

Attitudes and Beliefs towards Members of a different Non-dominant Group. Concern with ethnocentric basis for judging others. There is now greater uneasiness with culturo-centrism and an attempt is made to reach out to other groups in finding out what types of oppressions they experience, and how this has been handled.

Attitudes and Beliefs towards Members of the Dominant Group. Concern with the basis of group depreciation. The individual experiences conflict between attitudes of complete

trust in the dominant society and culture, and attitudes of selective trust and distrust according to the dominant individual's demonstrated behaviours and attitudes.

Stage 5. Integrative Awareness

Black persons at this stage have developed an inner sense of security and now can own and appreciate unique aspects of their culture. Black culture is not necessarily in conflict with White dominant cultural ways. Conflicts and discomforts experienced in the previous stage become resolved, allowing greater individual control and flexibility. At this stage, the Black person has a strong commitment and desire to eliminate all forms of oppression (Sue & Sue 1990:106; Ponterotto & Pedersen 1993:47; Pedersen 1994:116):

Attitudes and Beliefs towards the Self. Self-appreciating attitudes and beliefs. The person develops a positive self-image and experiences a strong sense of self-worth and confidence.

Attitudes and Beliefs towards Members of the Same Non-dominant. Group-appreciating attitudes and beliefs. The individual experiences a strong sense of pride in the group without having to accept group values unequivocally.

Attitudes and Beliefs towards Members of a Different Non-dominant Group. Group appreciating attitudes. Support to all oppressed people, regardless of similarity to the individual group, tends to be emphasized.

Attitudes and Beliefs towards Members of the Dominant Group. Attitudes and beliefs of self-appreciation. The individual experiences selective trust and liking from members of the dominant group who seek to eliminate oppressive activities of the group. The emphasis here tends to be on the fact that White racism is a sickness in society, and that White people are also victims who are in need of help as well.

3.5.3. Helms Model of White Racial Identity Development

According to Helms (1990:49) the evolution of a positive White racial identity consists of two processes, the abandonment of racism and the development of a non-racist White identity. Of late, theorists have begun to speculate about the harmful consequences of racism on the perpetrators of racism, which includes the absence of a positive White racial identity.

Helms conceptualizes a stage model organized in two major phases of White identity development which is divided as follows: **Phase 1**, the *abandonment of racism*, begins with the **Contact stage** and ends with the **Reintegration stage**. **Phase 2**, defining a positive White identity, begins with the **Pseudo-Independent stage** and ends with **Autonomy stage** (Helms 1990:49, 1995:185; Ponterotto & Pedersen 1993:71):

Phase 1

Contact: At this stage Whites are satisfied with the racial status quo, are oblivious to racism and their participation in it. If racial factors influence life decisions, they do so in a simplistic fashion. Their response is obliviousness. For example: Some Whites would believe that when their grand parents came to settle in the country, they were discriminated against, too. But they did not blame Black people for their misfortunes. They educated themselves and got jobs, so that is what Blacks ought to do.

Disintegration: The disintegrated individual acknowledges his or her whiteness and understands the benefits of being White in a racist society. This stage is conflictual in nature: the individual is caught between wanting to be accepted by the norm (White) group, while at the same time experiencing a moral dilemma over treating (or considering) Blacks inferior than Whites. The Disintegration stage person experiences emotional incongruence because her or his moral belief (e.g., "all people should be treated equally regardless of race") is in direct contrast to in-group expectations. This moral ambivalence results in feelings of guilt, depression, helplessness, and anxiety (Ponterotto & Pedersen

1993:72; Helms 1995:185, 1990:58).

Reintegration: In the Reintegration stage, the person consciously acknowledges a White identity. The Reintegration stage person accepts the belief in White racial superiority and Black inferiority. In brief, the stage is characterized by an idealization of one's socioracial group, with denigration and intolerance for other groups (Helms 1995:185). Racial factors may strongly influence life decisions. Whites respond with selective perception and negative out-group distortion. For example: Whites may argue that their great-grand parents did not ill-treat Blacks. If they did, the younger generation was not there. So, do Blacks expect the new generation to be guilty for something that happened before they were born?

Phase 2

Pseudo-Independence: This is the first stage of redefining a positive White identity. The person actively begins to question the proposition that Blacks are inferior to Whites. The person begins to accept the responsibility of Whites for racism and to see how he or she wittingly or unwittingly perpetuates racism. Consequently, he or she is no longer comfortable with a racist identity and begins to search for ways to redefine her or his White identity. This stage is primarily a stage of intellectualized commitment to one's socioracial group and deceptive tolerance of other groups. The person may make life decisions to help other racial groups. The person no longer has a negative White identity nor does he or she have a positive one (Helms 1990:61, 1995:185, Ponterotto & Pedersen 1993:71).

Immersion/Emersion: Rebuilding a positive White identity involves reeducation and requires the person to replace White and Black myths and stereotypes with accurate information about what it means and what it has meant to be White. The person searches for answers to the questions: "Who am I culturally?" and "Who do I want to be?" and "Who are you really?" (Helms 1990: 62, 1995:185; Ponterotto & Pedersen 1993:73).

Autonomy: Internalizing, nurturing, and applying the new definition of Whiteness evolved in the earlier stages are major goals of the Autonomy stage. The person no longer feels

a need to oppress, idealize, or denigrate people on the basis of group membership characteristics. The person has an informed socioracial-group commitment, uses internal standards for self-definition, and has the capacity to relinquish the privilege of racism. The person may avoid life options that require participation in racial oppression. Lastly, the person responds with flexibility and complexity to life situations (Helms 1990:62, 1995:185; Ponterotto & Pedersen 1993:73).

3.5.4. Optimal Theory Applied to Identity Development (OTAID)

Applying optimal theory to identity development provides a unifying system of understanding and conceptualizing the identity development process (Myers et al 1991:58). A key tenet of optimal psychology and other worldviews is the inseparability of the spiritual material aspects of reality in which all is seen as the individual and unique manifestation of infinite spirit (Myers et al 1991:58). Within the optimal theory, the unity of humanity is acknowledged culturally and historically as spreading from Africa; thus, the presence of spiritual-material unity is a pancultural phenomenon.

According to optimal theory, our purpose in being is to gain self-knowledge, and consequently identity development becomes a central feature of being. Self-knowledge is the process of coming to know who we are as the unique expression of infinite spirit. With this knowledge, individuals can integrate all aspects of being (e.g., age, colour, ethnicity, and size) into a holistic sense of self. In addition, self-knowledge includes full awareness of relationship to the ancestors, the yet unborn, nature, and community (Myers et al 1991:58).

The OTAID model examines people's worldview or relationship to the universe, not just their attitudes. Worldview is considered as the essence or substance of an individual's examination, reflection, discussion, and conclusions. The identity development process is one of expansion. The concept of the self grows from a narrow definition to a broad, inclusive one. The individual moves from a rather segmented way of viewing the world to

a more holistic worldview. To attain this holistic worldview, the individual embarks on a journey of self-discovery and self-acceptance. The individual as a configuration of energies can use any one or all of the external manifestations of these energies (as well as the internal) as an opportunity to learn about oneself.

The OTAID model addresses identity development holistically, in contrast to other developmental models that partition individuals into categories of identity, such as race, sexual preference, and sex (Myers et al 1991:59).

(a) *Developmental Phases of the OTAID*

The OTAID is conceptualized as an expanding spiral. The beginning of the identity development process is similar to the end of the identity process. At the beginning, Phase 0, Absence of Conscious Awareness, individuals are interconnected to all life but lack self-knowledge, whereas at the end (Phase 6, transformation), through self-knowledge, individuals have become consciously aware of belonging to the circle of life. The self-knowledge process involves gaining a fuller and deeper understanding of the true essence of self. The six phases of OTAID are now highlighted (Myers et al 1991:59).

Phase 0: Absence of Conscious Awareness

It is. Individuals lack awareness of being. This lack of awareness is generally associated with infancy. Developmentally people do not yet formulate a sense of self as separate, but rather possess a sense of innocence. All life is accepted without judgement.

Phase 1: Individuation

The world is the way it is. Individuals lack awareness of any view of self other than the one to which they are initially introduced and rarely assign particular meaning or value to any aspect of their identity. Family values solidify personal identity. Individuals may lack

awareness of the part of self that is devalued by others. For example, a person who interacts with others in a stereotypical masculine way (e.g. flirting) and is unaware of the impact his or her flirting has on others. His or her sense of self is egocentric, never questioning other's perceptions, believing that others' regard for him or her is high as his or her regard for him- or herself.

Phase 2: Dissonance

I'm beginning to wonder who I am. Individuals effectively explore those aspects of self that may be devalued by others. This experience triggers conflict between what individuals believe they are and a false image of self that would be inferior. Feelings of anger, guilt, confusion, insecurity, isolation, or sadness may accompany the encounter with the devalued sense of self. Some individuals may suppress that salient aspect of the self to dissociate themselves from this negative self-definition.

Phase 3: Immersion

I focus my energy on people like me. Individuals fully embrace others like themselves who are devalued. This acceptance enables people to learn about and appreciate the devalued aspects of themselves. Individuals may "immerse" themselves directly, vicariously, or both, in the culture of the devalued group. As a part of the group, individuals may feel excitement, joy, pride, and a sense of belonging. Negative feelings regarding the perceived dominant group, including anger, distrust, and rage, may exist. Individuals may withdraw from, ignore, or reject the dominant group and its norms and values.

Phase 4: Internalization

I feel good about who I know I am. Individuals have effectively incorporated feelings of worth associated with the salient aspects of self, resulting in an increased sense of security. The salient part of self is recognized as just one of many components of self-identity. With

this broadened perspective, individuals can be more tolerant and accepting of others who do not seem to threaten their sense of self. For an example, a Black young man who worked through issues of racism to the point that he is fully in touch with his African identity now feels conscious, confident, and competent. This young man becomes an advocate for the oppressed people.

Phase 5: Integration

With deeper understanding of myself I am changing my assumptions about the world. Individuals' sense of self has developed to a stronger place of inner security so that relationships and perceptions of others reflect this degree of inner peace. Individuals' sense of community has deepened and expanded as a result of a connection to more people because criteria of acceptance go beyond appearance. Individuals are beginning to understand the true nature of oppression as reflecting the nature of one's worldview. All people can oppress or be oppressed, depending upon one's assumptions about one's self and relationships to others.

Phase 6: Transformation

It is. Myers et al (1991:60) point out that at Transformation, the self is redefined towards a sense of personhood that includes the ancestors, those yet unborn, nature, and community. Individuals have experienced a shift in worldview based on the realization of the interrelatedness and interdependence of all things and are empowered to define their culture and their history, unifying with all humankind and with all of life. The universe is understood as orderly, rational, and personal. Increased understanding of the role of negativity in experience makes growth possible and the developmental process of life harmonious. All forms of life are accepted and valued for their contribution to the good of the whole.

3.5.5. An Integration of Black Identity Development Models

Reading through the different racial/ethnic identity model shows that there many commonalities that transcend the various models. Although the models differ with respect to the number of stages or phases represented in the process of racial/ethnic identity development, common themes can be extracted. Collapsing the stages across the five different identity models reveals the four transcendent themes (or stages) below (Ponterotto & Pedersen 1993:57-61).

Theme 1: Identification with the Whites

Many of the models posit a point where Black people identify primarily with the White culture rather than their own. Blacks are anti-Black and pro-White at this initial stage.

Theme 2: Awareness, Encounter and Search

The second stage of the four-stage integrative model is characterized by an examination and questioning of previously held White-preference attitudes. Blacks begin to question their status in a racist society, and they begin a search for their own racial/ethnic identity. The search can be stimulated by a single blunt encounter with an oppressive or racist experience or by an accumulation of more subtle experiences.

Theme 3: Identification and Immersion

Stage 3 of the integrative model depicts individuals who have searched for their own identity and are now committing and immersing themselves in their own racial/ethnic cultural roots. Stage 3 individuals are likely to completely endorse the norms/values and customs of their own group, while at the same time completely rejecting values or norms associated with the White establishment. This stage is characterized by intense emotionality. Often anger and rage are directed at the White people, concurrent with an almost idealized and romanticized view of one's own racial/ethnic group.

Theme 4: Integration and Internalization

One commonality among the stage models is that after a period of intense identification or immersion in one's own culture, there is a reassessment and reappraisal out of which a more balanced bicultural identity develops. The intense emotion of the previous phase - negative towards Whites and positive towards one's own group - becomes attenuated in this final stage, the major characteristic of which is the development of a secure racial/ethnic identity coupled with an appreciation of other cultures. In essence, a bicultural or multicultural identity development is established.

3.5.6. An Integration of White Racial Identity Development Models

As in Black Identity Models discussed earlier, there is a great deal of overlap in White Identity Models presented here. The resulting all inclusive model, according to Ponterotto & Pedersen (1993:57-61), consists of five stages: Pre-Exposure/Pre-Contact, Conflict, Pro-Black/Antiracism, Retreat into White Culture, redefinition and Integration.

Stage 1: Pre-Exposure/Pre-Contact

This initial stage is characterized briefly by a lack of awareness of self as a racial being. Whites are unaware of social expectations and roles with regard to race and are generally oblivious to cultural/racial issues. They have not yet begun to explore their own racial identity, nor have they given thought to their roles as White people in an oppressive society. At this point there is also an unconscious identification with whiteness and an unquestioned acceptance of stereotypes about Blacks.

Stage 2: Conflict

Stage 2 centres on the construct of conflict over developing race-relations' knowledge. There is an expansion of knowledge about racial matters that is facilitated by interaction

with Black people or by information gathered elsewhere. This newly discovered information challenges individuals to acknowledge their whiteness and examine their own cultural values. The central feature of this stage is conflict between wanting to conform to majority norms (i.e., peer pressure from White acquaintances) and wishing to uphold humanistic, nonracist values.

Stage 3: *Pro-Blacks/Antiracism*

White people often have one of two reactions to the emotional outcomes central to Stage 2. The first response is a strong pro-Black stance. Whites begin to resist racism and identify with Black people. This behaviour serves to alleviate some of the strong feelings of guilt and confusion initiated in the previous stage. Whites at this stage experience self-focused anger and guilt over their previous conformity to White socialization as well as anger directed outward towards the White culture in general.

Stage 4: *Retreat Into White Culture*

This stage is marked by two extremes. Whereas some Whites deal with Stage 2 conflict by identifying with Blacks, others deal with it by retreating from situations that would stimulate conflict. The latter response is characterized by a behavioural and attitudinal retreat from interracial contact back into the comfort, security, and familiarity of same-race contacts. Pro-Black Whites (Stage 3) are often challenged on their pro-Black views by White peers who sense a racial disloyalty or betrayal. Moreover, these Whites may be confronted by Blacks who question their newfound supportive attitudes to Blacks. As a result of peer pressure and rejection by Blacks, some White people feel life would just be easier and less complicated if they retreat into the "White world." This stage is characterized by an over identification with whiteness and by a defensiveness about White culture.

Stage 5: *Redefinition and Integration*

This stage is a point where White people come to redefine what it means to be White in today's society. There is a transition to a more balanced and healthy racial identity. Whites acknowledge responsibility for maintaining racism while at the same time identifying with a White identity that is nonracist and healthy. They now see bad and good in their own group as they see it in other groups. Their energy is now devoted to nonracial issues and there is an interest in fighting all forms of oppression.

3.5.7. The Concept of Worldview and Its Application to Counselling

Every person holds a worldview. Our worldviews are highly correlated to our cultural upbringing and life experiences. One aspect of worldview is our cultural identity. Watts (1994:52) defines worldview as the pattern of beliefs, behaviours, and perceptions that is shared by a population based on similar socialization and life experiences. The key word in the definition is "pattern" not a presence or absence of discrete characteristics. Second, worldview is defined as a predisposition, not a trait: it changes substantially depending on the ecological context.

According to Campbell (1996:28), all people develop a worldview as a part of learning their culture. Campbell defines a worldview as "the set of priori judgements and expectations with which we perceive other people, history, our own culture, other cultures, and daily events. Components of our worldview are taught to us by our parents, family, friends, and later, teachers.

Sue and Sue (1990:137) define a worldview as how a person perceives his or her relationship to the world (nature, institutions, other people, etc.). Our worldviews are composed of our attitudes, values, opinions, and concepts, and they affect how we think, make decisions, and define events.

Hickson, Christie, and Shmukler (1990:171) state that interactional components of a person's worldview include race, ethnicity, age, lifestyle, gender, social class, degree of

acculturation, education, marital status, geographical locale, and so forth. These authors hold the view that an understanding of worldview can be both helpful and useful in multicultural counselling for the following reasons:

- (a) Worldview assists counsellors in understanding themselves and their students from different backgrounds.
- (b) It makes explicit both the counsellor's and student's values, beliefs, suppositions and attributions.
- (c) It facilitates the choice of mutually agreed-upon goals and processes appropriate to the student.
- (d) It provides the subjective reality which is important in gaining knowledge and developing meaningful skills.

Finally, understanding of student worldview enhances ethical and effective multicultural counselling since counsellors would be aware of imposing (a) culturally dominant beliefs, (b) paternalism, (c) condescension, (d) misunderstanding, and (e) mislabelling of students as 'sick' (Hickson, Christie, & Shmukler 1990:171).

The process of learning a worldview also applies to the school experience. Different cultural groups develop their own analysis of school and education (Campbell 1996:28). For example, most Black parents in South Africa hold the view that by educating their children they would later on become beneficiaries of the wealth their children accumulate later in life. In contrast to this view most White parents would educate their children in order make them independent and self-sufficient in later life.

Ibrahim (1991:14) contends that each of us possesses and is possessed by a worldview as a result of the socialization process. Worldview has been identified as a critical variable that can ease or obstruct the process of counselling and communication.

Sue and Sue (1990:138) proposed a model for understanding culturally different students.

This model consists of two dimensions: ***locus of control and locus of responsibility***. Both locus of control and locus of responsibility are psychological constructs that are used in Sue's model to make attributions regarding student behaviour and motivations. Sue and Sue postulated that both of these dimensions are independent variables; they may, however, be orthogonally placed on a continuum to intersect and provide four quadrants yielding four specific worldviews (Ibrahim 1991:14; Sue & Sue 1990:145).

The four worldviews are the following: internal locus of control-internal locus of responsibility (IC-IR), external locus of control-internal locus of responsibility (IC.-IR), internal locus of control-external locus of responsibility (IC-ER), and external locus of control-external locus of responsibility (IC.-ER). The following is a brief review of Sue and Sue's model of worldview:

(a) *Internal locus of control-Internal locus of responsibility (IC-IR)*

Individuals with high internal personal control (IC) are masters of their fate and their actions do affect the outcomes. Likewise, people high in internal locus of responsibility (IR) attribute their current status and life conditions to their own unique attributes; success is due to one's own efforts, and the lack of success is attributed to one's shortcomings or inadequacies (Sue & Sue 1990:146).

(b) *External locus of control-Internal locus of responsibility (E.C.-IR)*

Individuals who fall into this quadrant are most likely to accept the dominant culture's definition for self-responsibility but to have very little real control over how they are defined by others. The term "marginal man" describes a person who finds himself/herself living on the margins of two cultures and not fully accommodated to either. Sue and Sue (1990:149) put forward the view that Western societies have practiced a form of cultural racism by imposing their standards, beliefs, and ways of behaving onto the non-dominant groups. Marginal individuals deny the existence of racism; believe that the plight of their

own people is due to laziness, stupidity, and a clinging to outdated traditions, reject their own cultural heritage and believe that their ethnicity represents a handicap in the Western society, evidence racial-hatred, accept White social, cultural, and institutional standards; perceive physical features of White men and women as an exemplification of beauty; and are powerless to control their sense of self-worth because approval must come from an external source (Sue & Sue 1990:149). As a result, these individuals are high in person-focus and external control.

As a challenge to the traditional notion of marginality, that is, counsellors who assumed that marginality and self-hatred were internal conflicts of the person almost as if they arise from the individual, Sue and Sue (1990:149-150) adopted Paulo Freire's position, who stated:

...marginality is not by choice, marginal man has been expelled from and kept outside of the social system and is therefore the object of violence. In fact, however, the social structure as a whole does not "expel," nor is marginal a "being outside of..." [Marginal persons] are "beings for another." Therefore the solution to their problem is not to become "beings inside of." but men freeing themselves; for, in reality, they are not marginal to the structure, but oppressed men within it.

From this argument it is clear that marginal persons are oppressed, have little choice, and are powerless.

(c) External locus of control-External locus of responsibility (EC-ER)

The inequities and injustices of racism seen in the standard of living tend to be highly damaging to Blacks around the globe. Their standard of living is generally much below that enjoyed by Whites. Discrimination may be seen in the areas of housing, employment, income, and education.

A person high in EC-ER feels that there is very little one can do in the face of such severe external obstacles as prejudice and discrimination. EC response in essence might be manifested by "giving up," or by an attempt to "placate" those in power (Sue & Sue

1990:151).

(d) *Internal locus of control-External locus of responsibility (IC-ER)*

Individuals who score high in internal control and system-focus believe in their ability to shape events in their own life if given a chance. They do not accept the fact that their present state is due to their own inherent weaknesses. They also realistically perceive that external barriers of discrimination, prejudice, and exploitation block their paths to the successful attainment of goals (Sue & Sue 1990:152).

According to Ibrahim (1991:14) Sue and Sue asserted that knowledge of an individual's sociopolitical history, racial, cultural and ethnic background can help the counsellor in identifying the student's specific worldview. Furthermore, once the student's worldview is understood, the counsellor can develop appropriate process and goals for counselling the culturally different student. Sue and Sue's model, a major development in multicultural counselling and development literature, provides a framework beyond simple knowledge of different cultures and results in a movement to develop culture specific skills (from the student's ethnic/racial/cultural identification) and worldview from a psychological perspective (locus of control and locus of responsibility).

3.5.7.1. An Afrocentric Worldview

It is important for culturally different counsellors to have some grasp of what it means to be a member of another culture (e.g. a White counsellor and a Black student or vice versa). Some knowledge of the African worldview or Afrocentricity and European worldview or Eurocentricity is essential in all guidance and counselling relationships. If the counsellor does not have some understanding of the student's values, beliefs, frame of reference and cultural characteristics, a substantial gap between the counsellor and the student exists before guidance and counselling begin (Todisco & Salomone 1991:146). The counsellor should also be aware of her or his own worldview, and how it differs from that of the

student.

A counsellor must have some knowledge about many facets of students' experience, including some sense of history and specific historical information, ethical standards of cross-cultural guidance and counselling, possible and appropriate guidance and counselling approaches and an understanding of Afrocentric and Eurocentric worldviews (Todisco & Salomone 1991:147).

Todisco and Salomone (1991:148) posit that a noteworthy characteristic that is central to the African worldview is that the group is much more important than the individual. Cooperation, interdependence, the collective responsibility of the individual to the group, and the commonality of individuals (Todisco & Salomone 1991:148) are highly stressed in the Afrocentric worldview. The African family is seen as a cohesive unit. Family includes nuclear family plus kin and any other persons, blood-related or not, who share in the family group experience.

Another concept that is central to the Afrocentric worldview is the concept of oneness and harmony with all life on earth. One should respect and cherish life in all its forms, exist in harmony with all other living things, and - just as importantly - be in balance with one's own existence (Todisco & Salomone 1991:148). In discussing Binswanger's concept of Umwelt (the physical environment), Mitwelt (the interpersonal world), and Eigenwelt (one's inner world), these authors stressed awareness and understanding of these three levels of existence. By being aware of and understanding these levels, one can begin to understand others and bridge differences between self and others.

3.5.7.2. A Eurocentric Worldview

Afrocentricity and Eurocentricity are in many ways opposite. Whereas concepts such as the value of the group over the individual, equality among all people, respect for all life, and cooperation are stressed in the Afrocentric world view, the Eurocentric position values

competition, individuation, and mastery over nature. In many Western societies (Euro-) the individual is seen as autonomous instead of interdependent, achievement and motivation are highly valued, and a strict time schedule is considered important. Another difference that is characteristic of the Eurocentric worldview is a certain ethnocentricity - a sense of superiority toward other orientations. The Eurocentric view is a legitimate position except for this foible. By being ethnocentric, Whites often distort their own culture and are unable to appreciate their culture and the world as it really is. Racism affects Whites as well as Blacks, and until this problem is overcome, both Whites and people of colour will remain miseducated and unable to view their own existence accurately (Todisco & Salomone 1991:150).

3.6. ETHICAL DILEMMAS OF MULTICULTURAL GUIDANCE AND COUNSELLING

School counsellors who are operating in multicultural settings face ethical dilemmas. They have to be sensitive and considerate of students' cultural makeup. This involves an appreciation by professional school counsellors of where the student comes from. Counsellors are therefore "bound by professional and ethical obligations to the enhancement of the worth, dignity, potential, and uniqueness of each individual and thus to the service of society" (Burn 1992:578).

Pedersen (1995:34) proposes a general process of making ethical choices, from the general and abstract principles to the specific and practical applications. This process involves an examination of the three comprehensive but contrasting perspectives of relativism ("to each his/her own"), absolutism ("mine is the best"), or universalism ("are both the same and different").

Relativism. The relativist position avoids imposing value judgements and allows each cultural context to be understood in its own terms. External descriptions of the group by outsiders are not valid unless or until they are validated by the group's own internal criteria.

There are no similar patterns across cultures except at the most abstract level of analysis, and qualitative differences are fundamental to the group's identity. Relativists believe in a context-bound measure of reality and discourage analysis of behaviour by outside criteria.

Absolutism. The absolutist position disregards problems of ethnocentrism and applies the same evaluative criteria across cultures in the same fixed and unchanging perspective. The importance of cultural context is minimized. Comparisons across the groups are encouraged, and the same measures, strategies, theories, or ethical principles are applied in the same way regardless of cultural differences. Cultural differences between groups are disregarded, and cultural similarities to the dominant group are the primary criteria of judgement. Differences are described as deficits in intelligence, honesty, or right-mindedness as defined by the dominant and authoritarian group. Absolutists impose a single definition of reality on the plurality of cultural contexts.

Universalism. The universalist position that although psychological processes such as pleasure and pain may be universal in all cultures, the way those processes are manifested will be significantly different in each culture. The psychological processes of living may be the same but expressed differently.

The more difficult, more complex, and perhaps more accurate approach to generating ethical guidelines is the position that allows each group to manifest its own cultural identity of differences but at the same time acknowledges the common ground of psychological principles that connect each group with each other group. This is the position that is best suited in multicultural school settings (Pedersen 1995:36).

According to Pedersen (1994:171) sensitivity to cultural variables is recognized as valuable and even ethically essential for appropriate mental health services. The dangers of multicultural counselling barriers discussed earlier are always lurking. Ethical guidelines available are inadequate. School counsellors shall always find themselves faced with legal

and ethical decisions to make. Daniluk & Haverkamp (1993:16) point out that practitioners are sometimes faced with limitations of professional codes of conduct and with apparent contradictions between moral, ethical, and legal obligations; in this case the practitioner can turn to the more general ethical principles that are implicit in most professional codes of conduct. These principles include autonomy, fidelity, justice, beneficence, and nonmaleficence. A sixth principle, counsellor self-interest, is also relevant.

3.6.1. Autonomy

The principle of autonomy refers to freedom of action and choice, with the promotion of student autonomy being the most central goal of counselling. Autonomy also implies student responsibility for choice and action.

3.6.2. Fidelity

Fidelity is implicit in the therapeutic contract and involves faithfulness, promise keeping, and loyalty. In maintaining fidelity the counsellor promises to assist the student, protect his or her interests, and not do harm. Fidelity is particularly central to the requirement of confidentiality and is related to maintaining implicit and explicit therapeutic contracts.

3.6.3. Justice

The principle of justice implies equality in treatment, such as equity among students in access to counselling and in the quality of services provided. It underlies the mandate that counsellors assist disadvantaged students financially. Justice is particularly relevant as well when the interests of more than one student are involved (e.g., group counselling), and dictates that students be treated equally and that counsellors avoid discriminatory practice.

3.6.4. Beneficence and Nonmaleficence

Daniluk and Haverkamp (1993:17) postulate that all ethical principles can be reduced to two - beneficence and nonmaleficence - because we behave ethically when we act in ways that are apt to help and not to harm. The principle of beneficence, or doing good, is the core principle that underlies the actions of all helping professionals. This meta-principle is translated into practice through specific counsellor responsibilities. The mandate to provide competent service is a prerequisite for beneficence, whereas the act of consulting other professionals about students enhances beneficence.

The parallel principle of nonmaleficence can be paraphrased as "above all do no harm" and has been identified as the primary ethical responsibility in applied psychology. Nonmaleficence also involves the "removal of present harm, prevention of future harm, and the passive avoidance of harm." Nonmaleficence is the basis for the counsellor to be responsible in taking actions when there is clear and imminent danger to the student or others. The counsellor is also required to respond to the unethical behaviour of colleagues, aiming at the prevention of future harm to other students,

3.6.5. Self-interest

Self-interest involves the moral and ethical responsibility of self-knowledge and self-protection. It acknowledges that counsellors do not surrender their own rights to nonmaleficence or autonomy, for example, and that they have a right to self-development. Self-interest stimulates greater concern by members for their own professional functioning. It also requires that counsellors be aware of their biases, values, and limitations and ensure that their own needs are met without infringing on the rights of others. This aspect of self-interest is reflected in the prohibitions against the counsellor's imposing his or her personal opinions in counselling, and against engaging in dual relationships.

The principles discussed here can provide a framework for decision making in conditions

of multicultural uncertainty.

3.7. APPROACHES TO MULTICULTURAL COUNSELLOR TRAINING

Approaches to multicultural counsellor education and training abound. This section anticipates looking into the kind of counsellor education and training that could assist counsellors in understanding students who are "culturally different" from themselves. The question "How can a counsellor and a student who differ from each other effectively work together?" is critical within the multicultural counselling literature. The ability to work with another individual who by definition is a separate and distinct entity is a basic counselling skill (Speight et al 1991:30).

Being multicultural requires us to blend a more universal or etic approach with an emphasis on differences or emic. According to Speight et al (1991:31), Vontress (1988) contends that only by attending to the humanness that connects all individuals can counsellors foster the development of the counselling relationship. Speight et al (1991:31) quotes Druguns as acknowledging that it is "neither desirable nor practical to focus exclusively on cultural differences [since] to some degree all humans are cut of the same cloth." The best approach to multiculturalism is bound to lie somewhere between the emic and the etic approaches to a blending between the particular and the universal. Speight et al conclude by suggesting a move beyond the dichotomous, either-or view of the etic and emic approaches to an integrated synthesis including "both-and." This means that a balance has to be kept.

3.7.1. The Multicultural Counsellor Training Model

The Multicultural Training (MCT) Model is five-tiered framework outlining the stages of multicultural counsellor training programme and development. The model, developed by Ridley, Mendoza, and Kanitz (1994:227), is pyramidal and serves as a single guide to help programme developers to formulate their own unique MCT programmes. The Pyramid lays

out a path of critical choice points in MCT development, beginning with the generation of an explicit philosophy of training and proceeding through identifying training objectives, selecting instructional strategies, choosing from among several proposed programme designs, and evaluating the programme (Ridley, Mendoza, & Kanitz 1994:227).

(a) Formulating a Multicultural Training Philosophy

Ridley, Mendoza, and Kanitz (1994:232) organized concepts relevant to MCT philosophy of training under four general categories: Motivation for MCT, Theoretical framework for conceptualizing cultural variables in MCT, Definition of multicultural, and Scope of MCT in terms of aspects of training programmes delivered as targets of MCT interventions.

(i) Motivations

Motivations for MCT are of two types: internal and external. Internal motivations are internalized, highly personal value system and are influential on an individual level. The power lies in being part of the fabric of individual value systems. External motivations represent the collective values of influential groups that are imposed on individuals who desire membership in these groups (Ridley, Mendoza & Kanitz 1994:233).

Humanitarianism. Humanitarianism as the motivating force of MCT stems from an internalized value system characterized by a moral concern for the provision of effective social services for all people, regardless of their cultural heritage and affiliations (Ridley, Mendoza, & Kanitz 1994:233)

Political correctness. Political correctness (PC) may be beneficial to MCT because of its emphasis on protecting the rights of the non-dominant groups and promoting a respect for human diversity. Political correctness (PC) philosophy contends that the right to free speech should be subordinated to the right guaranteeing equal protection under the law in cases where freedom of speech involves remarks that are degrading, disrespectful, hostile,

and otherwise oppressive to cultural groups (Ridley, Mendoza, & Kanitz 1994:234).

Guilt. Guilt is perceived as a powerful internal motivator for MCT programme developers. Most of the theoretical models of White Racial Identity discuss guilt as an emotion that arises when White trainees become aware of the deleterious effects the dominant status of White people has had, and continues to have on less powerful minorities. Guilt motivates these trainees to shoulder personal responsibility for the oppressive actions of the dominant group and propels them into more advanced developmental stages of racial identity (Ridley, Mendoza, & Kanitz 1994:235)

Paternalistic attitudes. The paternalistic protector attitude has served to motivate White trainers to take on the role of rescuer, attempting to make up for the negative effects their cultural group has had on Blacks. This attitude fosters the image of the White counsellor in multicultural counselling as a benefactor who is providing a charitable service worthy of gratitude on the part of the non-dominant beneficiary. This structuring of power roles perpetuates the disparity of power between dominant and nondominant cultural groups existing in the larger social complex. Through discussing this possible motivator of MCT, programme developers may become more aware of its detrimental effects on members of the non-dominant cultural groups. Members of the programme development team may also reduce the likelihood of this problem by making a group commitment to monitoring each other and providing feedback when paternalistic or patronizing attitudes are communicated (Ridley, Mendoza, & Kanitz 1994:236).

Professional mandates and ethical guidelines. Seemingly, the strongest externally enforced motivation for MCT exists in the form of professional and ethical mandates, standards, and guidelines put forth by professional organizations. These organizations hold the power to enforce humanitarian values on all individuals and institutions desiring licensure, affiliation, and/or accreditation (Ridley, Mendoza, & Kanitz 1994:236).

Changing demography and regional composition. Increasing numbers of minorities

as based on demographic projections is often cited as a motivation for MCT. Regional cultural composition may provide the motivation for MCT directed specifically at the groups represented in high numbers in the surrounding catchment area of a particular programme (Ridley, Mendoza, & Kanitz 1994:237).

Interest in diversity. The motivation to expose students to diverse patterns of human development parallels the expected benefits of a liberal arts education - the expansion of one's personal conceptualization of the world through exposure to the ideas of representatives of different cultures, geographical regions, and historical contexts (Ridley, Mendoza, & Kanitz 1994: 237).

Welfare of society. With the advancement of significant human rights, the hard realities of continued racial tension cannot be overlooked. A desire to diminish these conflicts and their dangerous effects may motivate some educators to promote multicultural competence. This type of motivation can be conceptualized as a desire to promote and maintain peace, harmony, and safety in society and hence serve the best interests of society as a whole (Ridley, Mendoza, & Kanitz 1994: 238).

(ii) Theoretical Frameworks for Conceptualizing Cultural Variables in Multicultural Counselling and Training

Multicultural theoreticians have been grappling with the task of grasping the complexity of conceptualizing cultural variables in a way that promotes MCT effectiveness. Out of this exercise several different theoretical approaches have resulted. The following provides a discussion of these approaches, describing their strengths and weaknesses with regard to training. Incorporating several approaches into MCT programmes may be advantageous because trainees are exposed to different kinds of information and understanding attainable from the distinct perspectives of the different frameworks (Ridley, Mendoza, & Kanitz 1994:239).

Generic approach. Historically, counselling and counsellor education proceeded from a generic framework. This approach assumed that all counselling theories could be applied with success to all individuals, regardless of cultural variations. Critics of generic counselling theories argue against the assumption of universality. They point out that traditional theories were developed by culturally encapsulated, primarily male theorists operating from a Eurocentric perspective. The extreme stance on the issue of universality posits that traditional theories are invalid when applied to cultural groups whose cultural heritage and concerns were not reflected in the development of theories. Because these theories were monoculturally derived, their validity is restricted to the cultural group for whom they were developed (Ridley, Mendoza, & Kanitz 1994:239).

The moderate position on the issue of universality posits that the use of traditional theories for non-Europeans and women is questionable and open to investigation. This position suspends commitment to the assumption of universality without empirical proof (Ridley, Mendoza, & Kanitz 1994:240).

Etic/true universalist approach. The etic approach to counsellor education and counsellor theory development is based on the assumption that it is possible to develop counselling theories that target the universal aspects of human existence and which transcend all cultural variations. Etic theorists either create new multicultural counselling theories and techniques that are universally applicable across cultures, or they extract the universal aspects from traditional counselling theories and techniques and create modified versions of these for use in multicultural counselling (Ridley, Mendoza, & Kanitz 1994:240).

One criticism of the etic position is that it fails to reflect fully and realistically the cultural differences in definitions of psychosocial adaptation, pathology, and development (Ridley, Mendoza, & Kanitz 1994:140).

Emic approach. The emic approach to training defines training goals and outcome criteria from within the unique value structure, behavioural patterns, and experiential domain of a

particular cultural group. From a strongly emic standpoint, training goals and outcome criteria are culture-specific, embedded in a cultural context, and not expected to be universally applicable or transferable to counselling members of other cultural groups (Ridley, Mendoza, & Kanitz 1994:241).

Ideographic approach. This approach focuses on teaching a general method for understanding the personal meaning clients derive from affiliation or hereditary connection with one or more cultural groups (Ridley, Mendoza, & Kanitz 1994:242).

Alloplastic versus autoplasic approaches. Generic, etic, emic, and ideographic MCT may each be characterized according to the degree of emphasis each places on alloplastic versus autoplasic orientation: trainees are taught primarily to assist clients in accommodating themselves to the givens of a particular social setting or cultural milieu. In the autoplasic orientation trainees are instructed to target interventions at changing the individual. A strictly alloplastic orientation teaches trainees to view the sources of individual maladjustment as predominantly environmental in nature, resting in social, political, and /or economic barriers to healthy adjustment. Alloplastic training focuses on teaching counsellors either to (a) empower clients to shape their external social environments to suit their personal needs, or (b) intervene in the client's social setting directly on either a local level (e.g., by intervening in the work setting) or a global level (e.g., by advocating for disempowered cultural groups) (Ridley, Mendoza, & Kanitz 1994:244).

Further, the authors argue that a strictly autoplasic emphasis may be damaging because it situates the blame for all maladjustment with the client, who may simply be reacting to the realities of historical, political, social, economic, and legal oppressions extant in the larger society.

Likewise, a strictly alloplastic approach could potentially victimize clients by overemphasizing the client's responsibility to change environmental conditions to achieve personal goals.

Roles of multicultural counsellors. Training programmes differ in the range of roles they prepare trainees to take in serving multicultural clients. A wide spectrum of possible professional options open to multicultural counsellors include (a) advocate, (b) change agent, (c) consultant, (d) advisor, (e) facilitator of indigenous support systems, and (f) facilitator of indigenous healing methods. Training may address any or all of these roles with varying emphases and degrees of specialization (Ridley, Mendoza, & Kanitz 1994:244).

Remedial versus proactive approaches. Most MCT is focused on training for remedial counselling. Little is written on MCT that trains counsellors to design and implement proactive interventions on individual, community, or political levels from a distinctly multicultural standpoint. The importance of a proactive approach which targets at-risk groups and supports the maintenance of healthy functioning in minority communities cannot be underemphasized. Expanding MCT programmes to include proactive multicultural counselling applications remains a fruitful area for MCT theory, research and practice (Ridley, Mendoza, & Kanitz 1994:245).

(iii) Defining Multicultural

Multicultural definitions found in literature abound. How programme developers define multicultural counselling influences the selection of learning objectives, curriculum content, instructional strategies, and outcome criteria of MCT programmes. According to Ridley, Mendoza, and Kanitz (1994:245) definitions may be distinguished by their degree of inclusiveness or exclusiveness, and may focus on domestic (i.e., intranational) versus pancultural (i.e., international) issues.

Inclusive definitions. These involve a broad definition of multicultural counselling which includes many different cultural characteristics such as racial/ethnic identity, religious affiliation, gender and gender identity, physical ability, socioeconomic status, geographical location, national identity, lifestyles, and so on. According to this view, all counselling is to

some extent multicultural, requiring special efforts on the part of counsellors and clients to bridge the gap between them (Ridley, Mendoza, & Kanitz 1994:245).

Exclusive definitions. Ridley, Mendoza, and Kanitz's (1994:245) exclusive definitions of multicultural counselling restrict its scope to include only counselling situations where the client and the counsellor are from different racial/ethnic groups. Proponents of exclusive definition argue that over inclusive definitions destroy the use of the construct, multicultural, because they fail to denote anything beyond individual differences.

National versus international definitions. MCT programmes may define multicultural counselling from either an intranational perspective or an international perspective. Broad definitions could define multicultural counselling as encompassing both perspectives (Ridley, Mendoza, & Kanitz 1994:246).

(iv) Scope of Training

Another aspect of MCT philosophy pertains to the extent to which ideas of multiculturalism are incorporated into the various functions of the total training environment. MCT may include any or a combination of the following components: counselling competency training for trainees, personal development of trainees, preparing trainees to incorporate multiculturalism in a variety of professional roles, recruiting for diversity, and professional retraining for faculty and administrators (Ridley, Mendoza, & Kanitz 1994: 246).

Counselling competency training for trainees. Competencies required for effective multicultural counselling focus on promoting more effective direct services to clients. According to the authors, Ridley, Mendoza, and Kanitz (1994:246) this component is probably the most popular way to conceptualize MCT in counsellor education programmes.

Personal development of trainees. The central issue here is one of defining a set of values, motivations, expectations, and beliefs concerning culture that are facilitative of

effective functioning as multicultural counsellors in a variety of professional roles. This set of values calls for tolerance, respect, and validation of cultural differences and similarities. Trainees should become familiar with the characteristics of different cultural groups, be comfortable working with persons from cultures different from their own, and be willing to work from within a client's cultural perspectives, even if that perspective is antithetical to their own. Racism, sexism, homophobia, and other fear-based oppressive attitudes and behaviours are declared to be intolerable by the profession (Ridley, Mendoza, & Kanitz 1994:247).

Professional development of trainees. Often, counsellor education includes information directed at professional development of trainees. Trainees may receive formal training in the areas of management, policy-making, consultation, and programme development (Ridley, Mendoza, & Kanitz 1994:247).

Retraining for professionals. Training students in MCT using trainers who are themselves untrained and incompetent in the field is unethical. Some form of professional multicultural retraining is a necessary first step in launching an MCT programme (Ridley, Mendoza, & Kanitz 1994: 248).

Recruiting for diversity. One important commitment to MCT ideals is to ensure that training programmes reflect in numerical composition the cultural diversity of society. The social and personal diversity of faculty and students is an essential goal if trainees are to function effectively in a pluralistic society (Ridley, Mendoza, & Kanitz 1994:248).

Diversity in faculty and student composition is important for several reasons. First, it reflects a tangible commitment and concern for promoting cultural diversity. Second, creating a diversified training milieu provides the opportunity for cross-pollination of ideas from a broad variety of cultural perspectives. This reduces the likelihood that the once predominant male-Eurocentric orientation to training will continue to be the mainstay of counsellor education. Increasing the numbers of non-dominant faculty and students helps

to amplify their voices and increases their influence in all aspects of the profession. Third, providing a pluralistic work environment helps to socialize counselling psychologists in the tasks of multicultural cooperation, conflict resolution, relationship building, empowerment, and communication by providing much needed firsthand experience. Fourth, non-dominant faculty members may serve as role models and mentors (Ridley, Mendoza, & Kanitz 1994:249).

(v) *Implications of Philosophical Perspectives*

After examining the options in motivation, theoretical frameworks for conceptualizing the role of culture in counsellor training, definitions of multicultural, and scope of training, stakeholders involved in MCT programme development should collectively decide which of these options to integrate into their philosophy of MCT (Ridley, Mendoza, & Kanitz 1994:249).

(b) *Learning Objectives*

This section of MCT development involves the specification of programme goals, or learning objectives, which formally address each aspect of philosophy of training formulated in the first section of formulating a multicultural philosophy. The learning objectives may best be understood as a means to bring the philosophy of MCT from abstraction into action (Ridley, Mendoza & Kanitz 1994:249). This section describes ten learning objectives that the group of authors have culled from literature. The ten learning objectives are: displaying culturally responsive behaviours; ethical knowledge and practice pertaining to multicultural issues; cultural empathy; ability to critique existing counselling theories for cultural relevance; development of an individualized theoretical orientation that is culturally relevant; obtaining knowledge of normative characteristic of cultural groups; cultural self-awareness; obtaining knowledge of within-group cultural differences; learning about multicultural counselling concepts and issues and respecting cultural differences.

Programme developers have to begin the process of linking MCT philosophy to at least ten learning objectives.

(i) *Displaying Culturally Responsive Behaviours*

Cultural responsiveness is defined as observable behaviours that incorporate cultural factors pertinent to professional interactions in a manner that is beneficial to the consumer of services or other persons in the professional setting. This definition contains important components. First, it strictly refers to observable actions, as opposed to knowledge, attitudes, beliefs, feelings, or thoughts. Second, it reserves the use of the term culturally responsive to represent only those behaviours that result in benefits to culturally different recipients of services or persons in the professional setting. Third, culturally responsive behaviour is broadly defined to include the culturally informed, beneficial actions of (a) counsellors towards clients, (b) trainers towards trainees, (c) administrators towards those affected by policy, and (d) any other cross-cultural interaction involving professional psychologists (Ridley, Mendoza & Kanitz 1994: 251).

(ii) *Ethical Knowledge and Practice Pertaining to Multicultural Counselling and Training*

Ethics is extremely relevant to counsellor education. Training should include coverage of all issues critical to ethical practice (Ridley, Mendoza, & Kanitz 1994: 253).

(iii) *Cultural Empathy*

Cultural empathy is included as a learning objective because the concept represents an example skill that theorists have described as pancultural, or universal in the sense that it transcend cultural differences (Ridley, Mendoza, & Kanitz 1994:256)

(iv) *Ability to Critique Existing Counselling Theories for Cultural Relevance*

An examination of the theories in a culturally conscious way is essential for selecting, implementing, and evaluating interventions in multicultural counselling. Before counselling techniques can be deemed appropriate for use with a particular population, counsellors must be aware of the cultural biases inherent in the theories from which those techniques are drawn and determine whether the theory is generalizable across cultures (Ridley, Mendoza, & Kanitz 1994: 257).

(v) *Development of an Individualized Theoretical Orientation that is Culturally Relevant*

Trainees are required to describe their personal theory of counselling. They must explicate assumptions and personal beliefs concerning the counselling issues inherent in the comparison of the counselling theories studied and analyzed in the class. Students are expected to organize their ideas into a systematic, cohesive, and consistent personal theory of counselling that reflects their personal perspectives (Ridley, Mendoza, & Kanitz 1994:258).

(vi) *Knowledge of Normative Characteristics of Cultural Groups*

Literature indicates that until the mid-1960s, counselling tended to overlook culturally different clients who were at a disadvantage in a predominantly Anglo and middle-class world. Numerous challenges have been made provoking professionals to become knowledgeable about nondominant cultural groups.

It is acknowledged that knowledge of the client's culture is distal to therapeutic outcome. This knowledge must be translated into concrete behaviours that are more proximal to therapy outcome. Nevertheless, therapeutic effectiveness depends on more than having normative knowledge. The integration of normative knowledge into culturally responsive

interventions is most important (Ridley, Mendoza, & Kanitz 1994:259).

Ridley, Mendoza, and Kanitz (1994:259) acknowledged that Locke's comprehensive model for increasing multicultural understanding is helpful in meeting the learning objective. Locke grouped cultural knowledge into ten categories: acculturation, poverty and economic concerns, history of oppression, language and the arts, racism and prejudice, sociopolitical factors, child-rearing practices, family structure and dynamics, and cultural values and attitudes.

(vii) *Cultural Self-Awareness*

The need for counsellors to develop cultural self-awareness has been increasingly recognized. What is important in this objective is that counselling is culturally contextualised, and counsellors are not value neutral. They bring to counselling their beliefs, values, expectations, and biases which, in turn, influence their approach to treatment (Ridley, Mendoza, & Kanitz 1994:260).

(viii) *Knowledge of Within-Group Differences*

Individuals differ not only from members of other cultural groups; they differ substantially from members of their own cultural group. Factors such as acculturation levels, age, individualistic expression of cultural values, and cultural identity are just a few of the many variables contributing to within-group differences (Ridley, Mendoza, & Kanitz 1994:260).

(ix) *Multicultural Counselling Concepts and Issues*

This learning objective requires trainers to help trainees learn the appropriate use of terminology and recognize that multiple definitions of some constructs exist. It also requires trainers to educate trainees about the difficulty inherent in translating theoretical constructs into clinical skills when theory is abstract or inconsistent, clinical applications are

not provided, and different authors use the same terms to describe different concepts (Ridley, Mendoza, & Kanitz 1994:261)

(x) *Respecting Cultural Differences*

The tendency for individuals to see their own cultural group as superior to other groups is not unusual and can be detrimental to the counselling process. Trainees and individuals fulfilling any professional role may unconsciously exhibit this tendency. The negative ramifications of this "in-group" versus "out-group" attitude include intentional and unintentional racism; prejudice, inappropriately imposed own-group normative standards on culturally different groups; fear-based avoidance, stereotyping; indifference, intolerance; defensiveness in the face of conflicting values; and disregard for or intolerance of worldviews, values, beliefs, coping strategies, or communication styles different from one's own (Ridley, Mendoza, & Kanitz 1994:262).

(c) *Instructional Strategies*

Instructional strategies are methods for translating operationalised learning objectives into action. Ten such strategies are identified. They illustrate the wide range of possibilities to achieve the learning objectives. The strategies are: didactic methods, experiential exercises, supervised practica/internships; reading assignments; writing assignments; participatory learning; modelling/observational learning; technology-assisted training; introspection and participation in research. This list serves as a springboard for innovation and the creation of new instructional strategies (Ridley, Mendoza, & Kanitz 1994:262).

(i) *Didactic Methods*

The didactic approach to MCT focuses primarily on the use of lectures to enhance the trainee's cognitive understanding. Critiques argue that direct contact and interaction with diverse racial/ethnic groups is necessary for effective MCT (Ridley, Mendoza, & Kanitz

(ii) Experiential Exercises

Many authors have indicated that experiential training methods - preferably whereby the trainee has in vivo exposure to people representing diverse cultures, ethnic groups, and races - is essential to MCT (Ridley, Mendoza, & Kanitz 1994:263). Experiential exercises in MCT are defined as exercises that provide occasions for trainees to personally experience immersion in a culture different from their own.

(iii) Supervised Practica/Internships

Several authors argue that MCT also includes multicultural experience in actual counselling situations. Some authors hold the opinion that placement sites servicing culturally diverse clients is MCT, even if supervision does not intentionally focus on multicultural issues. Others hold the opinion that placement sites with culturally diverse supervisors is MCT, even if the supervisors are not multicultural experts. Regardless of their cultural heritage, supervisors who lack multicultural expertise are likely to operate from a culturally encapsulated orientation. Ridley, Mendoza, and Kanitz (1994:264) assert that a placement does not qualify as MCT unless at least one on-site supervisor is an expert, trainees are significantly exposed to culturally diverse client populations, and components of supervision are specifically geared towards multicultural issues.

(iv) Reading Assignments

Numerous authors have indicated that reading about diversity and related issues is a viable approach in MCT. Reading assignments may cover a range of sources including texts specifically focused on multicultural counselling, professional journals, and dissertation abstracts that attend to the impact of culture on counselling, articles, and chapters, biographies, autobiographies, and fiction. Culturally relevant reading assignments have

been linked to the acquisition of knowledge about the sociopolitical background and cultures of others, ethnic minority oppression including elements of the helping services, and an increased understanding and empathy for members of diverse culture (Ridley, Mendoza, & Kanitz 1994:264).

(v) *Writing Assignments*

Writing activities are frequently used as an instructional mode of MCT. Written assignments may involve book/article critiques, student journals, position papers, reaction papers, grant proposals, scientific reports/articles, and personal theory papers. Writing activities have to include an ethnic-gender-socioeconomic roots paper, designed to increase trainees' self-awareness, as well as a sociocultural analysis paper, aimed at increasing understanding of and empathy for members of other cultural, ethnic, and racial groups (Ridley, Mendoza, & Kanitz 1994:265).

(vi) *Participatory Learning*

This instructional strategy includes role playing and simulated counselling experiences such as those found in typical courses in counselling laboratory and techniques. Participatory learning exercises provide opportunities for trainees to try out new skills and receive feedback from supervisors, other trainees, the pseudo-client, or themselves through the use of videotaping. The use of confederate clients or informal role playing offers more flexibility in receiving feedback than actual counselling because the counsellor can stop the action and ask questions at any point. Often, a fishbowl technique is used, where one trainee role-plays a counselling session with another trainee acting as a client. The rest of the class observes, provides feedback, and helps the counsellor to process counselling dynamics (Ridley, Mendoza, & Kanitz 1994:265).

(vii) *Modelling/Observational Learning*

Modelling, or learning by imitating, is an empirically established method for helping counsellor trainees acquire new counselling skills. It involves processes by which information guides observers to narrow their behaviour from random trial-and-error towards intentional responses. According to Ridley, Mendoza, and Kanitz (1994:265), "a model is any stimulus array so organized that an observer can extract and act upon the main information conveyed by environmental events without needing to first perform overtly." The potential use of this instructional method seems unlimited given its wide application in prevention, therapy, and education.

(viii) *Technology-Assisted Training*

The world around us is experiencing a creative boom in technological advancement. Videotape recorders, interactive video, computer-assisted live supervision, expert systems technology, distance education, computerized programmed learning packages, and computerized literature searches are becoming more easily available and inexpensive. They offer training capabilities that not only augment training involving personal contact, they also expand the amount of information and expert modelling to which trainees are exposed. Technologically assisted training techniques are also more efficient in terms of time, money, and human resources. The vast potential use of technology in MCT is largely untapped (Ridley, Mendoza, & Kanitz 1994:266)

(ix) *Introspection*

Introspection is a process of actively identifying, examining, and reflecting on one's fundamental attitudes, beliefs, and feelings. This process should push trainees beyond the mental and emotional boundaries of typically prescribed learning activities. As much as informed and intrinsically motivated orientation towards cultural diversity is desirable, introspection should be a method of instruction in MCT (Ridley, Mendoza, & Kanitz 1994:

266).

(x) *Research on Multicultural Counselling, Training, and Issues*

Engaging trainees in multicultural research in another instructional strategy. This may entail a variety of activities designed to achieve the following broad outcomes for trainees: understanding of culturally appropriate research methods, participation in programmatic multicultural research, familiarity with the multicultural literature, and publication and presentation of culturally relevant research. This strategy is beneficial because (a) the trainees would keep abreast of the current empirical findings and theoretical postulations in multicultural counselling and (b) the dire need for programmatic research in this area would be promoted. Incorporating research as an instructional strategy would not only enhance the expertise of individual trainees; it would likely lead to an expansion of knowledge (Ridley, Mendoza, & Kanitz 1994:267).

(xi) *Integration of Instructional Strategies and Learning Objectives*

Ridley, Mendoza, and Kanitz (1994:267) have created a grid by crossing ten instructional strategies with ten learning objectives. First, the grid may be used to identify concepts about training. Second, programme developers may use the grid to identify unavailable methods for teaching a particular learning objective.

(a) *Programme Designs*

When a philosophical foundation, learning objectives, and selecting instructional strategies are in place, the next stage in programme development involves the selection of a format for packaging all of these. This means selecting a programme design that accurately represents the philosophy of training and provides a vehicle to achieve learning objectives and implement instructional strategies. The design should maximize programmatic resources in terms of time, personnel, funding, and facilities (Ridley, Mendoza, & Kanitz

1994: 269).

Ridley, Mendoza, and Kanitz (1994:26) introduce six MCT programme designs: the traditional, workshop, separate course, area of concentration, interdisciplinary, and integrated designs. What is important about each design are the advantages and disadvantages, ethical considerations, potential impact, underlying assumptions, and resources required for the implementation of each design.

(i) *Traditional Design*

According to Ridley, Mendoza, and Kanitz (1994:269) the traditional design is known by its unawareness of the impact of cultural factors in counselling. This unawareness underlies an ethnocentric, culturally encapsulated, implicitly universalist worldview. Traditional training values are the historical roots of all programmes and their earlier graduates. These values are still influential, insidiously fueling resistance to change in some programmes. Individuals who grow the false universalist perspective may find it difficult to admit that their training is not only deficient but offensive or oppressive to some people (Ridley, Mendoza, & Kanitz 1994:270).

(ii) *Workshop Design*

This design is operationalised as the inclusion of MCT workshops without changing the content or structure of the rest of the counselling programme. The design's acknowledgment of MCT marks an improvement over the traditional approach, which makes no special accommodation of MCT. The workshop design is inexpensive and requires little investment of resources, planning, or programme restructuring. It is a useful design for retraining faculty. Workshops are also excellent opportunities to gain exposure to MCT styles of many different experts from all over the world. A reliance on workshops as the sole means of MCT is not recommended as workshops alone provide inadequate coverage of the issues, time for practicing skills, or opportunities to test the practical

application of these skills in counselling situations (Ridley, Mendoza, & Kanitz 1994:270)

(iii) *Separate Course Design*

The separate course design is an improvement over traditional and workshop designs. It symbolizes more commitment to MCT, especially if the course is required. If required, all trainees would be exposed to MCT. Separate courses are relatively easy to implement, especially if a programme has a multicultural expert on the faculty. Separate course design does not provide enough in-depth coverage of MCT. In addition, unintentional negative training outcomes may result from superficial coverage of topics (Ridley, Mendoza, & Kanitz 1994:271).

(iv) *Interdisciplinary Design*

The interdisciplinary design extends MCT to include course work from disciplines other than counselling education and psychology or other subdisciplines of psychology. Ridley, Mendoza and Kanitz (1994:271) describe an interdisciplinary cognate, a programme design characterized by multiple courses from a variety of academic disciplines which are selected by students and approved by faculty. The rationale underlying this design is that courses are held together in a systematic and meaningful programme of study.

The advantage of this design is that trainees may customize their MCT, narrowing or broadening the focus according to their goals and personal preferences.

A major setback of this design is that the majority of training may exist outside the counselling programme.

(v) *Area of Concentration Design*

The area of concentration design consists of a core of interrelated courses, including

prepracticum and practicum experiences. The authors have revamped this design by developing what they call the subspeciality cognate. The subspeciality is a group of interrelated, sequential courses covering topics such as a survey of multicultural counselling issues, assessment and testing, individual counselling, family systems intervention, consultation, research, and practical application of multicultural counselling skills. Major benefits of this model are its ability to expand the depth and scope of MCT while providing a structure that is conducive for evaluation. Trainees have more time to integrate knowledge into their theoretical perspectives, practice intervention skills, and apply what they learn in a practical setting (Ridley, Mendoza, & Kanitz 1994:273).

Despite its advantages, the subspeciality cognate may not be attainable for many programmes.

(v) *Integration Design.*

This programme design involves the infusion of MCT into all areas of the training programme. This design ensures that all trainees are exposed to MCT consistently throughout their training. This model is the most difficult to implement and monitor. It requires extensive planning and coordination (Ridley, Mendoza, & Kanitz 1994:273).

(vii) *Combining Programme Designs*

What is important to note here is that programme designs are presented as mutually exclusive. Critiquing the advantages and disadvantages of each design, one possible solution for overcoming programmatic problems and increasing the benefits of training packages may be to combine a variety of designs (Ridley, Mendoza, & Kanitz 1994:273).

(d) *Evaluation*

Ridley, Mendoza, and Kanitz (1994:274) argue that evaluation of MCT programmes is

critical if the goal of providing quality services to all students is to be met. An ongoing evaluation of MCT is also critical to programme refinement and the acquisition of data linking various training models and techniques with specific training outcomes.

3.7.2. The Optimal Theory: The Basis of Counsellor Education and Training

Myers and Speight (1994:102) contend that Optimal Theory draws from the philosophical parameters of ancient traditions of African culture. Philosophically, the interrelatedness, interconnectedness, and interdependence of all humanity is assumed, given current archaeological evidence of a single gene pool. Optimal theory holds that humankind is of one life energy, and each individual is the unique creation of this life force. Self-worth is assumed to be intrinsic, independent of external form. Human beings are the individual and unique manifestation of a single life energy regardless of how they appear (Myers & Speight 1994:104).

According to Speight et al (1991:31), optimal theory provides a cultural and historic basis for breaking through the barriers of superficial differences (based on appearance) to understand the salient issues of values, attitudes, emotions, and experiences. This theory provides a more integrated approach to training counsellors to work with a variety of populations. The theory helps counsellors to move from a fragmented and segmented view of individuals to a more holistic view of individuals.

Speight et al (1991:32) diagrammed Cox's tripartite model of worldview in which cultural specificity, individual uniqueness, and human universality interact to influence individuals [see figure 3.1]. The figure illustrates the optimal redefinition of multiculturalism: "Every person is like all persons, like some persons, and like no other persons." Counselling encounters are characterized by a mixture of sameness and differentness. To gain a full understanding of individuals, it is necessary to explore the unique and simultaneous influences of cultural specificity, individual uniqueness, and human universality. Neglecting any one particular influence of the three may result in an incomplete picture of individuals

(Speight et al 1991:32).

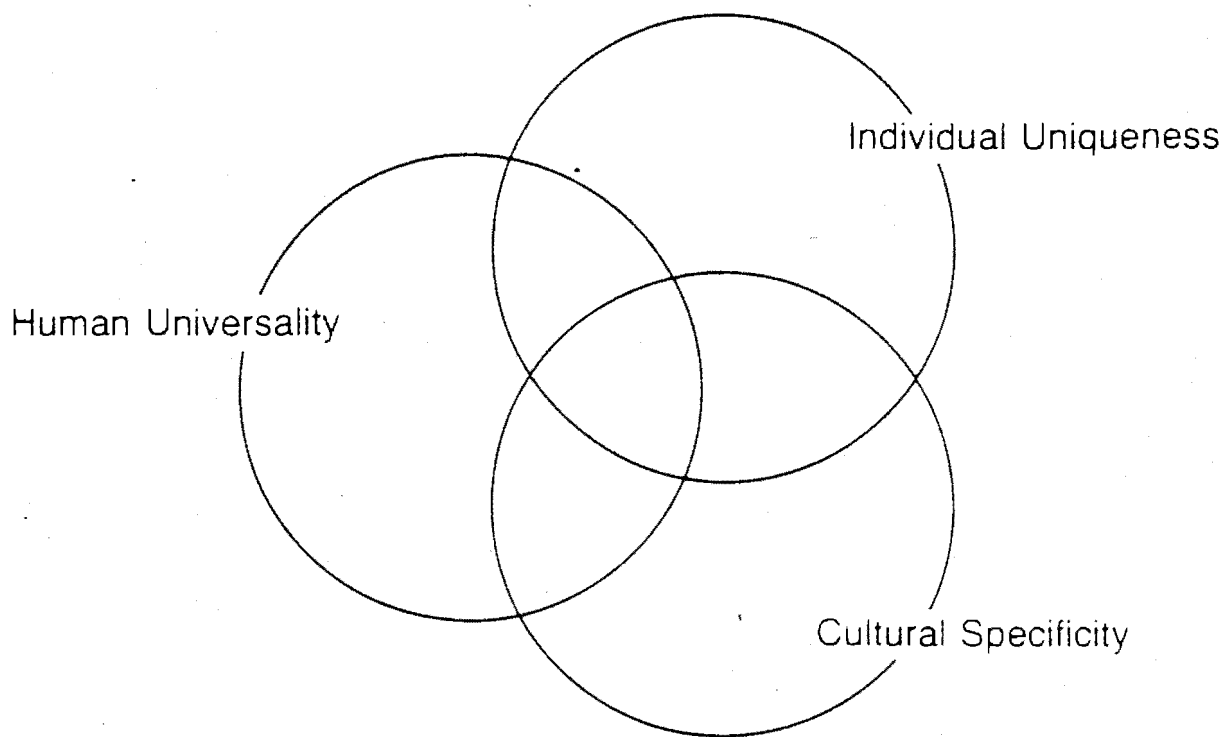


Figure 3.1

Influences on Worldviews. (Source: Adapted from **A redefinition of multicultural counseling** (p32) by Speight et al. 1991. **Journal of Counseling and Development**).

Within this framework, one can therefore conclude that an emphasis on culturally specific sphere alone or on the universality sphere is an "attempt to simplify and untangle the complex blending of influences on individuals." Speight et al. argue in favour of the complexity, the interrelatedness of the three broadly defined spheres, that is most

illuminating. While each sphere makes an important contribution, it is only in combination that they begin to capture the richness of individuals. With optimal theory differences in individuals are fully integrated into a holistic picture of the individual. Individuals are seen as a configuration of spiritual energy that is manifested in an endless variety of ways. Thus, individuals are united at a deep spiritual level regardless of the more apparent differences. The essential commonality of people becomes a way of viewing the world in which each one is valued for his or her uniqueness as a necessary part of the whole. According to Speight et al (1991:32) Triandis called this "positive multiculturalism" in which differences are perceived as beneficial to the society as a whole. Interconnectedness, interrelatedness, and interdependence are the values that emerge from this perspective (Speight et al 1991:32; Myers & Speight 1994:102).

3.7.3. Implications for Training

Optimal theory emphasizes self-knowledge. The counsellor's pursuit of self knowledge enables him or her to understand and appreciate others. Counsellors must come to appreciate their own uniqueness. The counsellor training programme would require considerable introspection as counsellors bring into conscious awareness their feelings, thoughts, assumptions, and biases.

Optimal theory's emphasis on self-knowledge emerges from the epistemological position that self-knowledge is the basis of all knowledge. Counselling courses need to be organized around themes that seem to cut across various racial, ethnic, and cultural groups. Theoretical issues relevant to all students should be addressed, including identity development, oppression, worldview, ethics, and spirituality. Since all counselling is considered multicultural, consideration of cultural specificity, individual uniqueness, and human universality would be common threads through all counsellor education courses (Speight et al 1991:33).

3.8. DEVELOPING MULTICULTURALLY SKILLED SCHOOL COUNSELLORS

Pedersen (1994:261) posits that multiculturalism is a generic approach to counselling, just as psychodynamics, behavioural, and humanistic approaches have been judged generic to counselling. Where multiculturalism has been ignored, encapsulation has occurred. Furthermore, Pedersen (1994:262) points out that research has demonstrated that there are many different ways in which cultural backgrounds shape a counselling relationship. Counsellors are now able to evaluate the extent of their own cultural biases. The tools for cultural competence are now available.

Sue and Sue (1990:166) and Pedersen (1994:263) described the culturally skilled counsellor as being able to do three things. First, the culturally skilled counsellor is one who is actively involved in the process of becoming aware of his or her own assumptions about human behaviour, values, biases, preconceived notions, personal limitations, and so forth. Second, the culturally skilled counsellor is one who actively attempts to understand the worldview of his or her culturally different students in nonjudgmental ways. Third, the culturally skilled counsellor is one who is in the process of actively developing and practising appropriate, relevant, and sensitive intervention strategies or skills in working with his or her culturally different student. These competencies are ongoing, never to be completely accomplished, but will always challenge the skilled counsellor.

Arredondo and D'Andrea (1995:28) point out that multicultural counselling includes preparations and practices that integrate culture specific awareness, knowledge and skills in counselling interactions. In this sense counsellor education and preparation has to address ethnic and cultural variables. Corey (1989:26) noted that any deficiency in cultural awareness, knowledge and skills would harm the guidance and counselling profession.

In an attempt to arrive at the appropriate competency standards, the Association of Multicultural Counseling and Development (AMCD) developed and approved a set of multicultural competencies. The Association's (AMCD) Professional Standards Committee

members made a distinction between the terms "multicultural" and "diversity". Multiculturalism puts the focus on ethnicity, race, and culture. Diversity refers to other characteristics by which persons may prefer to define themselves. These include, but are not limited to, an individual's age, gender, social identity, religious/spiritual identification, social and economic class background, and residential location (that is urban, suburban or rural) (Arredondo & D'Andrea 1995:28).

The following is a brief exposition of the multicultural counselling competencies approved by the AMCD Executive Council (Arredondo & D'Andrea 1985:28-32). Pedersen (1994:263) argues that these competencies are the most promising competency guidelines available for developing multiculturally skilled counsellors.

3.8.1. School Counsellor Awareness of Own Cultural Values and Biases

(a) *Attitudes and Beliefs*

1. Multiculturally skilled school counsellors believe that cultural self-awareness and sensitivity to one's own cultural heritage is essential. This means that school counsellors can identify the culture(s) to which they belong and the significance of that membership including the relationship of individuals in that group with individuals from other groups, institutionally, historically, educationally, etc.
2. Multiculturally skilled school counsellors are aware of how their own cultural background and experiences have influenced their attitudes, values, and biases about psychological processes. This means that school counsellors can identify the history of their culture in relation to educational opportunities and its impact on their current worldview.
3. Multiculturally skilled school counsellors are able to recognize the limits of their multicultural competency and expertise. They can recognize in a counselling or teaching relationship, when and how their attitudes, beliefs and values are interfering with providing

the best service to clients.

4. Multiculturally skilled school counsellors recognize their sources of discomfort with differences that exist between themselves and students in terms of race, ethnicity and culture.

(b) Knowledge

1. Multiculturally skilled school counsellors have specific knowledge about their own racial and cultural heritage and how it personally and professionally affects their definitions and biases of normality/abnormality and the process of counselling.

2. Multiculturally skilled school counsellors possess knowledge and understanding about how oppression, racism, discrimination, and stereotyping affect them personally and in their work. This allows individuals to acknowledge their own racist attitudes, beliefs, and feelings. Although this standard applies to all groups, for White counsellors it may mean that they understand how they may have directly or indirectly benefited from individual, institutional, and cultural racism as outlined in White Identity Development.

3. Multiculturally skilled school counsellors possess knowledge about their social impact upon others. They are knowledgeable about communication style differences, how their style may clash with or foster the counselling process with persons of colour or others from amongst their own cultural group.

(c) Skills

1. Multiculturally skilled school counsellors seek out educational, consultative, and training experiences to improve their understanding and effectiveness in working with culturally different populations. Being able to recognize the limits of their competencies, they (a) seek consultation, (b) seek further training or education, (c) refer out to more qualified

individuals or resources, or (d) engage in a combination of these.

2. Multiculturally skilled school counsellors are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a non racist identity. They actively seek out and participate in reading and activities designed to develop cultural self-awareness and work towards eliminating racism and prejudice.

3.8.2. Counsellor Awareness of Student's Worldview

(a) *Attitudes and Beliefs*

1. Multiculturally skilled counsellors are aware of their negative and positive emotional reactions towards other racial and ethnic groups that may prove detrimental to the counselling relationship. They are willing to contrast their own beliefs and attitudes with those of their culturally different students in a non-judgmental fashion.

2. Multiculturally skilled school counsellors are aware of their stereotypes and preconceived notions that they may hold towards other racial and ethnic non-dominant groups.

(b) *Knowledge*

1. Multiculturally skilled school counsellors possess specific knowledge and information about the particular group that they are working with. They are aware of the life experiences, cultural heritage, and historical background of their culturally different students. This particular competency is strongly linked to the "Black identity development models" available in literature.

2. Multiculturally skilled school counsellors understand how race, culture, ethnicity, and so forth may affect personality formulation, vocational choices, manifestation of psychological

disorders, help seeking behaviour, and the appropriateness or inappropriateness of counselling approaches.

3. Multiculturally skilled school counsellors understand and have knowledge about sociopolitical influences that impinge upon the life of racial and ethnic non-dominant groups. Immigration issues, poverty, racism, stereotyping, and powerlessness may impact self-esteem and self-concept and influence counselling process.

(c) Skills

1. Multiculturally skilled school counsellors should familiarize themselves with relevant research and the latest findings regarding mental health and mental disorders that affect various ethnic and racial groups. They should actively seek out educational theories and experiences that enrich their knowledge, understanding, and cross-cultural skills for more effective counselling behaviour.

2. Multiculturally skilled school counsellors become actively involved with minority individuals outside the counselling setting (community events, social and political functions, celebrations, friendships, neighbourhood groups, and so forth) so that their perspective of non-dominant is more than an academic or helping exercise.

3.8.3. Culturally Appropriate Intervention Strategies

(a) Attitudes and Beliefs

1. Multiculturally skilled counsellors respect students' religious and/or spiritual beliefs and values, including attributions and taboos, because they affect worldviews, psychological functioning, and expressions of distress.

2. Multiculturally skilled counsellors respect indigenous helping practices and respect non-

dominant community intrinsic help-giving networks.

3. Multiculturally skilled counsellors value bilingualism and do not view another language as an impediment to counselling.

(b) Knowledge

1. Multiculturally skilled counsellors have a clear and explicit knowledge and understanding of the generic characteristics of counselling and therapy (culture bound, class bound, and multilingual) and how they may clash with the cultural values of various non-dominant groups.

2. Multiculturally skilled counsellors are aware of institutional barriers that prevent people from non-dominant groups from using mental health services.

3. Multiculturally skilled counsellors have knowledge of the potential bias in assessment instruments and use procedures and interpret findings keeping in mind the cultural and linguistic characteristics of the students.

4. Culturally skilled counsellors have knowledge of non-dominant family structures, hierarchies, values and beliefs. They are knowledgeable about the community characteristics and the resources in the community and the family.

5. Multiculturally skilled counsellors are aware of relevant discriminatory practices at the social and community level that may be affecting the psychological welfare of the population being served.

(c) Skills

1. Multiculturally skilled counsellors are able to engage in a variety of verbal and

nonverbal helping responses. They are able to send and receive both verbal and nonverbal messages accurately and appropriately. They are not tied down to only one method or approach to helping, but recognize that helping styles and approaches may be culture bound. When they sense that their helping style is limited and potentially inappropriate, they can anticipate and ameliorate its negative impact.

2. Multiculturally skilled counsellors are able to exercise institutional intervention skills on behalf of their students. They can help the students determine whether a "problem" stems from racism or bias in others (the concept of health paranoia) so that students do not inappropriately personalize problems.

3. Multiculturally skilled counsellors are not averse to seeking consultation with traditional healers and religious and spiritual leaders and practitioners in the treatment of culturally different students when appropriate.

4. Multiculturally skilled counsellors take responsibility for interacting in the language requested by the student and , if not feasible , make appropriate referrals.

5. Multiculturally skilled counsellors have training and expertise in the use of traditional assessment and testing instruments. They are aware of the cultural limitations of such instruments.

6. Multiculturally skilled counsellors attend to as well as work to eliminate biases, prejudices, and discriminatory practices. They are cognizant of sociopolitical contexts in conducting evaluations, and develop sensitivity to issues of oppression, sexism, eliticism, and racism.

7. Multiculturally skilled counsellors take responsibility in educating their students to the processes of psychological intervention, such as goals, expectations, legal rights, and the counsellor's orientation.

3.9. MULTICULTURAL COUNSELLOR SUPERVISION

The core conditions of the supervisory relationship have already been discussed briefly in this study (2.11.2). This section reviews some facts on multicultural supervision culled from literature. Multicultural supervision is defined as a supervisor-supervisee relationship in which there are cultural differences based on race and ethnicity (Fukuyama 1994a:142).

3.9.1. The Supervisory Constituents

The supervisory process consists of at least three parties: the student seeking counselling, the counsellor-supervisee, and the supervisor. Cultural values of each party affect the counselling and supervisory relationship as well as the supervisory process. In this way the supervisor directly influences the attitudes, knowledge, and skills of the supervisee through his or her own attitudes, knowledge, and skills. The supervisor's personal characteristics, modes of relating, and nature of concerns brought to supervision, also indirectly influence the supervisee. These elements have an impact on how the supervisor is perceived by the supervisee and, as a consequence can influence the supervisor-supervisee interactions. At the same time the supervisor indirectly influences the student seeking counselling through his or her influences on the supervisee's performance as a counsellor (Brown & Landum-Brown 1995:266).

The supervisee, as a clinician, directly influences the attitudes, knowledge, and skills of the student in counselling session. The supervisee also indirectly influences the student and the supervisor through his or her personal characteristics, modes of relating, and nature of concerns brought to counselling and supervision. These elements can affect how the supervisee is perceived by the supervisor and the student and, as a result, can influence the supervisee-student and supervisee-supervisor interactions (Brown & Landum-Brown 1995:266).

Brown and Landum-Brown (1995:266) further point out that the student indirectly influences

the attitudes, knowledge, and skills of both the counsellor/supervisee and the supervisor through his or her personal characteristics, modes of relating, and nature of concerns brought to counselling. These elements have an impact on perceptions of the student that are held by the counsellor/supervisee and the supervisor.

In a nutshell, the attitudes, knowledge, and skills of all the supervisory parties, as well as their personal characteristics, modes of relating, and concerns can reflect or express cultural influences. To improve the likelihood of multicultural supervision this tripartite of the student, the counsellor/supervisor, and the supervisee, must appreciate the cultural diversity of each other.

3.9.2. The Supervisor's Responsibilities

Leong and Wagner (1994:122) and Priest (1994:154) discuss the supervisor's task as explicated by Peterson in her Model of Supervision. Peterson's model contained four levels of interaction that either directly or indirectly influence one another in supervision: the student or family, the counsellor/supervisee, the supervisor, and the institution. The supervisor's task within Peterson's model is two-fold: (a) to encourage the counsellor/supervisee to explore racial-ethnic attitudes between the self and the student, and (b) to achieve diversity within the institution so that counsellors will have more complete multicultural experiences. Leong and Wagner (1994:122) contend that in the first capacity, the supervisor serves as a catalyst for the counsellor's exploration of race and ethnicity with the student. There are several important variables that impinge on the supervisor function, such as student and counsellor racial identity development levels, counsellor's racial attitudes, and counsellor's assumed role in therapy.

The second task of the supervisor is to promote multiculturalism within the institution. Supervisors are in positions that enable them to make their work settings more humanized by encouraging diversity in the staff, exploring tensions within the school, and supporting equal compensation for all individuals. In addition to these functions, cognitive factors such

as theoretical orientation, conceptualizations of mental health, and theories of supervision have to be included (Leong & Wagner 1994:123).

3.10. SUMMARY

This chapter is devoted to multi-faceted aspects of multicultural education and counselling. Multicultural counselling forms the basis of this study.

The first main section of this chapter covers some theoretical and research assumptions for multicultural school guidance and counselling. **It has to be borne in mind that South Africa is a multicultural, pluralistic society. As such, school counsellors have to have a genuine recognition, understanding, and appreciation of all cultures and worldviews represented in the country.**

Barriers to the delivery of multicultural education and counselling in the form of racism, prejudice, and encapsulation are delineated in the second section of this chapter. Racism is approached from a disease perspective which needs treatment. In terms of treatment (of racism) values necessary for overcoming racism are presented. Prejudice contains three components worth specifying. First, prejudice is negative in nature and can be individually or group focused. Second, prejudice is based on faulty or unsubstantiated data. Third, prejudice is rooted in an inflexible generalization. Encapsulation has reference to individuals who evade reality through ethnocentrism and relativism. All these concepts, racism, prejudice, and encapsulation, could inhibit progress in counsellor-student relationship.

The third section reviews some models of Black/White racial/cultural identity development. A major aspect of this section is that developing a healthy racial/ethnic identity is a central component of one's overall self-concept. Besides, appreciation and respect of other racial/ethnic groups may not be likely if one does not feel good about one's own racial/ethnic group. A theoretical understanding of identity development, according to

Ponterotto and Pedersen (1993:83) is a prerequisite to developing and implementing prejudice prevention programme.

The fourth section covers multicultural counselling ethical dilemmas. Of paramount importance in this section are ethical principles that are implicit in most professional codes of conduct. These principles include fidelity, justice, beneficence, nonmaleficence, autonomy, and self-interest.

Next in section five, are approaches to educating, training and preparing school counsellors. The major approach is the Multicultural Training (MCT) Model of Ridley, Mendoza, and Kanitz. The model is a milestone reference to MCT. It is a rich resource of references and an excellent summary of the issues related to developing multicultural counselling training programmes (Fukuyama 1994b:296). The model is a comprehensive plan for implementing multicultural training in counselling programmes. The model identifies and catalogues important aspects such as motivations and theoretical frameworks for developing MCT philosophy, the broad categories of learning objectives that relate to multicultural counselling, and the various types of instructional strategies generally available to training programmes (Atkinson 1994:300). The model is an outline of a logical, practical, and integrational template that can be easily used by self-motivated and interested programmes (Arredondo 1994:308).

The multiculturally skilled counsellor is described as a person who is becoming aware of his or her own assumptions about human behaviour, values, bias, etc. This person attempts to understand the students' worldview in a nonjudgmental way. Lastly, this person is actively developing and practising appropriate, relevant sensitive strategies or skills in working with the culturally different student. In short, these characteristics are well covered as multicultural counselling competencies. The sixth section of this chapter discusses these competencies.

School counsellors in multicultural settings, like other professionals working with human life,

have to undergo intensive internship/practicum programmes. The seventh section of this chapter looks into some issues in multicultural counsellor supervision.

3.11. CONCLUSION

"Counsellor, heal thyself. Counsellor heal thyself of racism. We educators have a great responsibility of understanding how oppression, discrimination and racism operate in the society" (Midgette & Meggert 1991:140). **This view requires counsellors to put their own house in order. Multicultural counselling dictates a concerted effort in addressing commissions and omissions of the past.**

Pedersen (1991:10) noted Opatow's (1990) words, who observed that societies are characterized by a history of moral exclusion, that is, when individuals or groups are perceived as outside the rules that define fairness, and they are perceived as nonentities, expendable or undeserving. This exclusionary perspective has been described by Wrenn (1985:325) as a form of encapsulation. The encapsulated counsellor is trapped in one way of thinking that resists adaptation and rejects alterations. By contrast, a broad definition of culture leads counsellors towards a more complete perspective of one's own belief. The broader perspective, Pedersen (1991:11) posits, offers liberation to the culturally encapsulated counsellor.

Midgette and Meggert (1991:140) contend that if multicultural counselling is to have more impact than the "melting pot myth" of the last century, it must be placed at the core of our counselling programmes and specifically conceived, universally defined and supported by a conceptual framework rooted in the universal culture. Furthermore, multiculturalism must transcend all instructional, research, experiential, and administrative activities of the counsellor education.

Multiculturalism needs to be understood in a perspective that does not replace or displace traditional theories by invalidating them. Multiculturalism should complement rather than

compete with traditional theories of counselling. Finally, multiculturalism is a fact, declare Speight et al (1991:35).

CHAPTER FOUR

EMPIRICAL INVESTIGATION

4.1. INTRODUCTION

The aim of the study was to explore multiculturalism as a "fourth force" position that is complementary to the traditional forces of psychodynamic, behavioural, and humanistic explanations of human behaviour, in the area of school guidance and counselling. The study intended to investigate school counsellors' awareness of cultural barriers that prohibit successful interaction with the learners. It investigated the level of knowledge and information school counsellors must have in order to serve learners from diverse populations. Finally, the study investigated school counsellors' coping skills in effectively handling multicultural issues

4.2. POPULATION

The population of the study consists of all school counsellors and guidance teachers in the Northern Province who are involved in counselling at primary and secondary schools, colleges of education, and universities. Colleges and universities are included because of their direct involvement as preparatory institutions for guidance and counselling teachers who are then employed for their expertise at the schools.

4.3. SAMPLING PROCEDURES

The target of 125 participants was sought from institutions that were randomly selected. Random sampling ensures that every individual from the population has an equal probability of being selected and that selection of one individual in no way affects selection

of the other individual (Gay 1992:126). In an effort to diversify participants both schools that were predominantly white and those that were predominantly black were selected.

4.4. ADMINISTRATION PROCEDURES AND TECHNIQUES

A letter of approval to carry out the empirical investigation was obtained from the Superintendent General of the Department Education, Art and Culture in the Northern Province (see appendix C).

The researcher personally distributed questionnaires to all institutions that constitute the sample. This personal visitation to schools, colleges and universities offered the researcher a chance to observe the quality of the guidance and counselling services offered.

Each participant received a stamped and addressed envelop to return the questionnaire to the researcher after completion. The questionnaire required at least 30 minutes to complete.

4.5. STATEMENT OF HYPOTHESIS

Following the review of related literature the following research hypothesis was stated: School counsellors who are aware, and have knowledge and skills in multicultural issues deal more effectively with students from diverse cultures.

Following the above research hypothesis, the following operational hypotheses were stated. There will be a significant difference in the effectiveness of counsellors:

- (a) who are still in training
- (b) who are practising in different areas
- (c) whose educational qualifications differ
- (d) whose ethnic/cultural backgrounds differ

- (e) who practise at different levels in institutions.

4.6. DATA GATHERING INSTRUMENT

The researcher sought permission to modify **The Multicultural Awareness - Knowledge - Skills Survey [MAKSS]** (D'Andrea, Daniel & Heck 1992b), from the principal developer for use in obtaining data from participants. This permission was granted allowing the researcher to make specific modification on the original instrument (see appendix A). The resultant instrument after its adaptation to the South African context is titled: **The Modified Version of the Multicultural Awareness - Knowledge - Skills Survey**.

4.6.1. THE RATIONALE FOR THE INSTRUMENT ITEMS

Every item of the Modified Version of the MAKSS served a particular purpose as it is explicated in each subsection, as follows:

(a) Section A: The Biographical Information (Items 1 - 10)

It is important to note that participants are pulled from male and female school counsellors of the Northern Province as part of the "rainbow nation." These people come from a diverse ethnic/cultural background. They are people of various educational levels and experiences and occupy different ranks in their life endeavours. They may come from either rural or urban areas and their annual incomes vary depending on their job experience, educational attainment and the institution they serve.

The inclusion of the biographical data is crucial because people from diverse lifestyles and backgrounds would provide views on multicultural experiences and counselling in particular which could help in enriching our school environments and making them more receptive for students from all walks of life.

(b) Section B: The Main Subscales

Section B of the Modified Version of the MAKSS consists of 60 items that are divided into three subscales of Awareness (items 11-30), Knowledge (items 31-50), and Skills (items 51-70). In each subscale a score of 1 either indicates "Very Limited" or "Strongly Disagree", a score of 2 indicates "Limited" or "Disagree", a score of 3 is "Good" or "Agree" and a score of 4 corresponds to "Very Good" or "Strongly Agree".

(I) The Awareness Subscale

Items number 11 - 30 provide a measure of multicultural counselling awareness, ranked on a Likert-type scale from 1 to 4.

Item 11. **"Culture is not external but within the person".**

This question establishes the level of awareness the school counsellor has about an understanding of the concept "culture". Literature has revealed that culture is best analysed in its deep structure which is composed of philosophical assumptions underpinning and reflected in the culture's worldview, ethos and ideology (see subsection 3.2.2 and 3.2.3. of chapter 3).

Item 12. **"One of the potential negative consequences about gaining information concerning specific cultures is that counsellors might stereotype members of those cultural groups according to the information they have gained".**

This question verifies the school counsellors awareness of working with specific cultures like Vendas, Zulus, Sothoes, Afrikaners etc. In this specific culture approach counsellors are taught about a particular nationality, ethnicity, or cultural group in terms of its special perspectives, as opposed to an emphasis in the universal mode

of characteristics shared across cultures. The literature study demonstrated that in view of the broad and inclusive definition of culture, all counselling is multicultural because humans differ in terms of cultural backgrounds, values or lifestyles. The fundamental assumption is that when counsellors have all of the characteristics of the variety of cultural, racial, religious and ethnic groups they will possess skills to be effective multicultural counsellors (see subsection 3.3.1, 3.3.2 and 3.3.3.).

- Item 13. **"At this time in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?"**

This question serves to identify whether school counsellors are aware of cultural encapsulation. The literature study has pointed out that culturally encapsulated persons evade reality through ethnocentrism. These persons depend entirely on their internalized value assumption about what is good for a society. They are unable to adapt to constantly changing sociocultural contexts. Cultural encapsulation is evidenced in the action of exclusion (see subsection 3.4.3.).

- Item 14. **"At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?"**

This question identifies the school counsellor's awareness of racial/cultural identity development. Literature points out that racial/ethnic/cultural identity refers to the quality of one's identification with the respective racial/ethnic/cultural groups. What is important here is the fact that race appreciation is a life-long developmental process that begins with a healthy sense of one's ethnic identity. This implies that we must know who we are before we can respect and feel good about others (see subsection 3.5.).

- Item 15. **"How would you react to the following statement? While counselling cherishes the concepts of freedom, rational thought, tolerance of new ideas, and equality, it has frequently become "a form of oppression to subjugate large groups of people".**

The inclusion of this question illuminates the nature of violence created in the past in South Africa during the apartheid era in which Blacks lived in psychologically and physically debilitating environments due to a socialization system of oppression and exclusion. This was a time when several political decisions severely affected the mental health movement in South Africa (see subsection 2.2.2. (a)). The importance of this question is to give counsellors an awareness of the forces, people and environmental situations and political persuasions that gave rise to and continue to shape school counselling programmes in our schools today.

- Item 16. **"In general, how would you rate your level of awareness regarding different cultural institutions and systems?"**

This question ascertains school counsellors' level of awareness regarding their view on how cultural institutions and systems influence their role. The literature study emphasizes that it is time to identify major societal, political, educational, and economic influences that may have a direct impact on the counsellor's role in the year 2000 (see subsection 2.3.4.).

- Item 17. **"The human service professions, especially counselling, clinical psychology, and social work, have failed to meet mental health needs of Blacks in South Africa".**

This questionnaire item demonstrates the level of awareness of school counsellors about meeting the needs of people of colour who have experienced racism in the worst forms. It has to be borne in mind that racism can lead its target to atrocious

death and those who host the disease to commit those acts of atrocity (see subsection 3.4.1.).

- Item 18. **"At this present time, how would you generally rate yourself in terms of being able to accurately compare your own cultural perspective with that of a person from another culture?"**

This question is included in order to determine the school counsellor's awareness of own cultural understanding and cultural competence when counselling with students from different cultural groups. The literature study emphasised that cultural understanding improves intercultural relation and promotes interactions between individuals, by encouraging knowledge of one's own cultural origin and respect for others from diverse backgrounds.

On the other hand cultural competence encourages pluralism by viewing cultural diversity as a given resource to be preserved and tapped in order to foster cross-cultural competency (see subsection 2.3.4 (c) (i)).

- Item 19. **"How well do you think you could distinguish "intentional" from "accidental communication in a multicultural counselling situation?"**

This question emphasizes mutual respect, implying that the dignity and rights of every person and community within the school be respected. For this reason the literature study points out that every voice has to be invited into the dialogue for reasoned debate and decision making and that free speech is joined with attentive listening. This dialogue takes place in a climate of trust, love and hope. If this value of natural respect is held, the school counsellor will be wide awake in discerning intentional from "accidental" communication (see subsection 3.4.1.(c) (ii)).

- Item 20. **"Ambiguity and stress often result from multicultural situations because people are not sure of what to expect from each other"**

This question highlights the need for counsellors to be aware of their own worldview as well as the worldview of the student. The literature study reveals that sensitization and understanding of another's worldview is both helpful and useful in multicultural counselling in making counsellors understand themselves and their students from different backgrounds (see subsection 3.5.5.).

- Item 21. **"The effectiveness and the legitimacy of the counselling profession would be enhanced if counsellors consciously supported specific definitions of normality".**

This questionnaire item verifies the school counsellor's view of relativism. From this position the school counsellor has to avoid imposing value judgements and allow each cultural context to be understood in its own terms as the literature study reveals (see subsection 3.6.)

- Item 22. **"The criteria of self-awareness, self-fulfilment, self-discovery are not important measures in most counselling sessions".**

The inclusion of this statement serves to portray the necessity of self-awareness, self-fulfilment and self-discovery in multicultural counselling. The literature study indicates that the multiculturally skilled school counsellor has to have a belief that cultural self-awareness and sensitivity to own cultural heritage is essential. Multicultural counsellors are able to recognize the limits of their multicultural competency and expertise, and recognise their sources of discomfort with differences that exist between themselves and students in terms of race, ethnicity and culture (see subsection 3.8.).

- Item 23. **"Even in multicultural counselling situations, basic implicit concepts, such as "fairness" and "health," are difficult to understand".**

Here the researcher wanted to figure out the level of awareness school counsellors have regarding the nature of values by which people live - that is axiology. The review of literature shows that as one philosophy changes, the value system of the culture changes, and that as philosophies differ among cultures so value systems are also different (see subsection 3.2.3.)

- Item 24. **"Promoting a student's sense of psychological independence is usually an unsafe goal to strive for in most counselling situations".**

The researcher intended to find out how awareness of the worldview of internal locus of control - internal locus of responsibility impacts on the school counsellor. The literature review posits that individuals with high internal personal control are masters of their own fate and their actions do not affect the outcomes. To these people success is due to one's own effort and lack of success is attributed to one's shortcoming or inadequacies (see subsection 3.5.5. (a)).

- Item 25. **"While a person's natural support system (i.e. family, friends, etc.) plays an important role during a period of personal crisis, informal counselling services tend to result in more constructive outcomes".**

This statement relates formal counselling to the family structure system in terms of giving support to individuals during crisis. The literature review pointed out that children need loving and stable environments in order to grow and develop in a healthy manner. In a similar manner multicultural counselling relationships should form a support base for troubled students (see subsection 2.3.1. (e)).

- Item 26. **"How would you react to the following statement? In general counselling services should not be directed toward assisting students to adjust to stressful environmental situations".**

History in South Africa is replete with tension and stress resulting from intergroup and racial conflict, social unrest and violence which are detrimental to mental health. This questionnaire petitions school counsellors to be aware of these and related problems so as to be of assistance in case they resurface. The literature study illuminates the tension and stress resulting from death squads, assassinations, detention without trial, torture, arson, and armed attacks and robberies (see subsection 2.3.1.).

- Item 27. **"Counsellors need to change not just the content of what they think, but also the way they handle this content if they are to accurately account for the complexity in human behaviour".**

This statement ensures that social and personal diversity of faculty and students is an essential goal if school counsellors are to function effectively in a pluralistic society. The literature study postulates that a diversified counselling milieu provides the opportunity for cross-pollination of ideas from a broad variety of cultural perspectives. Counsellors who are apt at handling the content of what they think in a flexible manner provide a pluralistic work environment that helps to socialize counsellors in the tasks of multicultural cooperation, conflict resolution, relationship building, empowerment, and communication by providing much needed first hand experience (see subsection 3.7.1. (a), (iii)).

- Item 28. **"Psychological problems vary with the culture of student".**

This questionnaire item is intended to assess the school counsellors' awareness on racial/cultural/ethnic identity development. The study of literature has revealed that

a person's adjustment has been hypothesized to result from a combination of personal identity, reference-group orientation, and ascribed identity, in short, culture. Our reference-group orientation is reflected in such things as value systems, organizational membership, ideologies, and so on (see subsection 3.4.).

- Item 29. **"How would you rate your understanding of the concept of "relativity" in terms of the goals, objectives, and methods of counselling culturally different students?"**

This question ascertains the school counsellor's awareness of the fact that each cultural context has to be understood on its own terms. The review of literature highlights that there is no similar patterns across cultures except at the most abstract level of analysis. Relativists believe in a context-bound measure of reality and discourage analysis of behaviour by outside criteria (see subsection 3.6.).

- Item 30. **"There are some basic counselling skills that are applicable to create successful outcomes regardless of the student's cultural background".**

The inclusion of this statement is to elucidate the need for counsellors to have an awareness of the necessary development of their own counselling process. The literature study indicates that the process of counselling influences the outcome, that is, the success of counselling. Mastery of the process requires counsellors to develop a repertoire of helping skills as well as a theory of counselling that directs their application (see subsection 2.8.).

(ii) The Knowledge Subscale

This second subscale is composed of items number 31-50, and on a Likert type scale from 1 to 4. This subscale provides a measure of multicultural counselling knowledge. Items 31-42 require participants to rate their understanding of specific multicultural concepts.

Item 31. **"Culture"**

A knowledge of culture is important in South Africa as the "rainbow nation". The review of literature indicates that culture must not be treated as a loose agglomeration of customs, nor a heap of anthropological curiosities, but as a connected whole. Culture is alive, dynamic, and its elements are interconnected and each fulfils a specific function in the integral scheme, including multicultural counselling. This is indicative that the entire process of education and counselling is influenced and shaped by culture (see subsection 3.2.)

Item 32. **"Ethnicity"**

The terms culture, race, and ethnic group are often used synonymously in literature. There is distinction between these terms. The knowledge of this distinction is basic in the interaction of people in a pluralistic society. The study of literature proposes a definition of ethnicity as follows: "A group classification of individuals who share a unique social and cultural heritage (e.g., language, custom, religion) passed on between generations" (see subsection 3.4.).

Item 33. **"Racism"**

A clear understanding and knowledge of how racism impacts on people perceived as different is necessary in counselling meetings to dispel the misconception that some races are superior to others . The literature review explores the limits and possibilities of addressing racism through multicultural education and counselling in the schools with a view to presenting ideas for developing a more critical, antiracist, and emancipatory pedagogy, that is the science of teaching that challenges counsellors and students to empower themselves for social change, to advance democracy and equality as they advance their literacy and knowledge. The whole

education system needs to be challenged with an image of a diverse learning community committed to respectful relationships not predicated on race. This image helps to provide a glimmer of hope where despair can easily prevail since racism is so tightly woven into the fabric of everyday life (see subsection 3.4.1.).

Item 34. **"Mainstreaming"**

This concept has its roots embedded in the dominant group, especially Whites in South Africa, who hold the balance of power, influence, and wealth in society. The review of literature indicates that in the history of South Africa, people of colour, because of the physical differences, have been blocked from full participation in the activities of their own country. It is regrettable to note that Bantu Education was introduced as a blatant attempt to further racism in that it was intended to close all loopholes which allowed Blacks to advance (see subsection 3.4.1.).

Item 35. **"Prejudice"**

A knowledge and understanding of "prejudice" is the foundation for the needs of a democratic multicultural society. The study of literature claims that prejudice is a precedent or judgement based on previous decisions and experiences. It is negative in nature and can be individually or group focused on the basis of faulty or unsubstantiated data, and it is rooted in an inflexible generalization (see subsection 3.4.2.).

Item 36. **"Multicultural Counselling"**

A clear understanding and knowledge of this concept is indispensable as it forms the main objective this study entails to achieve. The literature study affirms that multicultural counselling recognizes the reality of cultural diversity and accepts it as a positive and enriching component of society. It seeks to promote equal

educational opportunities, the preservation of cultural identity, the value of human dignity and self esteem and peaceful coexistence of diverse lifestyles (see subsection 3.3.3.).

Item 37. **"Ethnocentrism"**

Ethnocentrism constitutes the core or base of prejudicial attitudes and beliefs. An understanding of this term promotes interracial relationships in a multicultural society. The literature study contends that ethnocentrism is tied to negative attitude development and can be explained by an individual's need to maintain self-esteem through the projection of his/her negative attributes onto others. Ethnocentrism in action is seen in counsellors who believe that their value system is the model one that culturally diverse groups should emulate (see subsection 3.4.2.).

Item 38. **"Pluralism"**

This concept refers to a country of diverse cultures. Its inclusion serves to determine whether respondents have a knowledge of a pluralistic/multicultural society in which they are operating. The study of literature declares that the goal of a pluralistic society is to achieve unity in diversity; where the dominant culture benefits from coexistence and interactions with cultures of adjunct groups (see subsection 3.3.).

Item 39. **"Contact Hypothesis"**

An important component of racial/ethnic/cultural identity development and appreciation is an understanding of interpersonal contact with people of diverse cultures. The literature review advocates that "contact hypothesis" includes a number of conditions that must be satisfied if interethnic contact is to promote positive relationships (see subsection 3.4.2. (a) (4)).

Item 40. **"Attribution"**

Attribution involves learning to analyse problems from the viewpoint of people of other cultures. This analysis is inclusive of explaining behaviour from the host culture rather than from the counsellor's self-reference criteria. This is an important understanding in multicultural relationships. The study of literature pronounces that counsellors guard against imposing their culturally dominant beliefs, paternalism, condescension, misunderstanding on students and mislabelling students as 'sick' (see subsection 3.5.5.).

Item 41. **"Transcultural"**

Transcultural is a concept that bears similar meaning to pluralism (item 38 above). The purpose of its inclusion is to offer respondents another chance to augment their understanding of multiculturally related concepts (see subsection 3.4.2. and question 28).

Item 42. **"Cultural encapsulation"**

The cultural encapsulated counsellor is trapped in one way of thinking that resists adaptation and rejects alternatives. An understanding of this concept helps counsellors to shed the tendency to depend on one authority, one theory, and one truth which has been demonstrated to be extremely dangerous in multiracial settings. The review of literature puts forward that the majority of traditionally trained counsellors operate from a culturally biased and encapsulated framework which results in the provision of culturally conflicting and even oppressive counselling treatment. There is a history of moral exclusion when individuals or groups are perceived as nonentities, expendable, or undeserving. This exclusionary perspective has been described as a form of encapsulation (see subsection 3.4.3.).

Items 43-50 of the Knowledge Subscale require participants to rate their understanding of specific multicultural situations.

Item 43. **"What do you think of the following statement? Traditional healers and counsellors use similar techniques".**

This question serves to enlighten that traditional healers and counsellors can work together in helping a student to epitomize maximum health. The literature review has it that most counsellors can seek consultation with traditional healers and religious and spiritual leaders and other practitioners in the treatment of culturally different students when appropriate (see subsection 3.8.3. (c)).

Item 44. **"Differential treatment in the provision of mental health services is not necessarily thought to be discriminatory".**

This statement serves to ascertain whether it is ethical or morally acceptable to use different treatments for culturally different people. The need to apply differential treatment is emphasized by the fact that several theories and practices can be applied appropriately in working with individuals whose backgrounds and experiences are different as long as the counsellor is upholding ethical standards. Theories of counselling assist us in planning strategies and treatment plans, suggest certain counselling techniques, and identify goals and objectives to be pursued for student benefit and for evaluation (see subsection 2.4.).

Item 45. **"In the early grades of formal schooling in South Africa the academic achievement of Africans, Indians, and Coloureds is close to parity with the achievement of White mainstream students".**

This questionnaire item is included to determine the level of understanding of school counsellors of engaging in counselling relationships with students from various

cultures. For the study of literature argues that to view any ethnic group as superior to others is to be racist, for racism is a psychological phenomenon rooted in the belief that there is a causal relationship between certain physical traits and certain aspects of personality and intellect with no credible scientific evidence to support the belief (see subsection 3.4.).

- Item 46. **"Research indicates that in the early primary grades girls and boys achieve about equally in mathematics and science".**

This statement illuminates one's understanding and knowledge of discrimination against students because of their sex. Any difference that could be noticed is short-lived. To view either sex as superior than the other in terms of intellectual ability is to be trapped in a biased way of thinking that resists adaptation and rejects alternatives as supported by literature review on cultural encapsulation (see subsection 2.3.4. (a)).

- Item 47. **"Many men who depart from their communities and live in mine camps far from homes and hostel dwellings, leave wives and children to fend for themselves, a phenomenon that contributes to a matriarchal structure".**

The questionnaire item establishes knowledge of how migrant labour has contributed to social problems in most black families, an aspect that is important as this leaves most families with a single parent, and leads to a matriarchal family structure. The study of literature affirms that long absence of fathers from black families interrupts the sense of love and security provided by male authority figures that is important in the socialization of students (see subsection 2.3.4. (a)).

- Item 48. **"In counselling, students from different ethnic/cultural backgrounds should be given the same treatment."**

This questionnaire expands our understanding of the need for differential treatment as already discussed in item 44 above.

- Item 49. **"The difficulty with the concept of "integration" is its implicit bias in favour of the dominant culture".**

This statement is there to demonstrate that integration works only in environments characterized by mutual respect and trust. The review of literature pronounces that counsellors have to create a climate of trust and support so that the dignity and respect of every person must be maintained. This means a commitment to nonviolence in word and deed, and the safety and caretaking of every person and of the environment (see subsection 3.4.2. (c)).

- Item 50. **"Black people are underrepresented in clinical and counselling psychology as compared to Whites".**

The statement relates to the history of school guidance and counselling in South Africa. The study of literature reveals that school guidance in white schools has been in place since 1970 while guidance and counselling services were only introduced in black schools in 1981. From this assertion there was a gap of eleven years of the introduction of the counselling services between the two salient school systems in the country (see subsection 2.2.2. (b)). Further, it is acknowledged that the counselling service in black schools was superficial testing that was conducted by teachers who in most cases were ill-prepared. This was the situation in the past. This question serves to identify whether the gap between the number of professionals to carry out guidance and counselling services between Whites and

Blacks is bridged or not.

(iii) The Skill Subscale

This third subscale provides a measure of multicultural counselling skills. This subscale is composed of items number 51-70, and on a Likert type scale from 1 to 4.

Item 51. **"How would you rate your ability to conduct an effective counselling interview with a person from a cultural background significantly different to your own?"**

This question determines the counsellor's ability to work with a student whose cultural background differs from that of the counsellor's. The literature study claims that a multiculturally skilled counsellor respects the student's religious and/or spiritual beliefs and values, including attributions and taboos, because they affect worldviews, psychological functioning, and expressions of distress. Multicultural counsellors also value bilingualism and do not view another language as an impediment to counselling (see subsection 3.8.3.).

Item 52. **"How would you rate your ability to assess the mental health needs of a person from a cultural background significantly different from your own?"**

This question illuminates the skill of the counsellor to assess the needs of the culturally different student. The literature review proposes that school counsellors have an extra skill in that they are able to engage in a variety of verbal and nonverbal helping responses. They are able to receive and send both verbal and nonverbal messages accurately and appropriately. When they sense that their helping style is limited and potentially inappropriate, they can anticipate and ameliorate its negative impact (see subsection 3.8.3. (c)).

Item 53. **"How well would you rate your ability to distinguish "formal" and "informal" counselling strategies?"**

This question establishes the school counsellor's ability to selectively appropriate a specific formal counselling strategy and an informal counselling strategy. From the study of literature, major formal counselling strategies are highlighted, such as psychoanalytic, affective, behavioural, and cognitive-behavioural and the generic multicultural counselling approach (see subsection 2.4). These formal counselling strategies do not limit the counsellor from using other creative informal approaches to multicultural counselling like the use of music, dance, food, art, play, and folktales. In this sense, music has been proven beneficial in relaxation training. Dance can be used as a form of self- or group expression. The whole pattern of what is eaten, when, what, how, and what it means are closely tied to individual and group ethnic identity. The creation of art is an endeavour that is both social and highly personal. Art can be an ideal form of self-expression between the counsellor and the student from a different cultural background. Counsellor need to engage children in play as a method of counselling. Folktales are another creative way to infuse multiculturalism into the counselling relationship. Folktales reflect the student's culture and can be helpful in providing counsellors with a glimpse of the types of problems faced by the students as well as problem-solving skills available to the counsellor (Alexander & Sussman 1995:377-381).

Item 54. **"In general, how would you rate yourself in terms of being able to effectively deal with biases, discrimination, and prejudices directed at you by a student in a counselling setting?"**

This question delineates the counsellor's ability to handle salient barriers to multicultural counselling that may arise when working with culturally different students. The nature of these barriers; racism, prejudice and cultural encapsulation,

and their treatment are well outlined and described in section 3.4. of the literature review. A good knowledge of these barriers is helpful for counsellors and enables them to cope with biases, discrimination, and prejudice levelled at them by the students seeking counselling.

Item 55. **"How well would you rate your ability to accurately identify culturally biased assumptions as they relate to your professional training?"**

This question 's purpose is to focus on biases that are inherent in counsellor and teacher education. The study of literature indicates that multicultural counsellors possess knowledge about their own racial and cultural heritage and how it personally and professionally affects their definitions and biases of normality/abnormality and the process of counselling. They acknowledge their own racist attitudes, beliefs, and feelings. They seek out educational, consultative, and training experiences to improve their understanding and effectiveness in working with culturally different student populations. Being able to recognize the limits of their competencies, they (a) seek consultation, (b) seek further training or education, (c) refer out to more qualified individuals or resources, or (d) engage in a combination of these (see subsection 3.8.1.(b)).

Item 56. **"How well would you rate your ability to discuss the role of "method" and "context" as they relate to the process of counselling?"**

The question determines the counsellor's willingness to share ideas on the role of 'method' and 'content' of the counselling process. The importance of sharing cannot be undermined in counselling. The study of literature reveals that counsellors are not tied down to one method or approach to helping but recognizes that helping styles and approaches may be culture bound (see subsection 3.8.3. (c)). In fact, available to the counsellor is a wide variety counselling approaches; this availability qualifies the counsellor to be eclectic, which means doing what works. The

appropriate choice must depend on the student's needs (see subsection 2.8.).

- Item 57. **"In general, how would you rate your ability to accurately articulate a student's problem who comes from a cultural group significantly different from your own?"**

This question clarifies the counsellors's skill in observing ethics when engaging with culturally different students. The review of literature points out that counsellors have to be sensitive and considerate of students' cultural make up. Counsellors are further bound by professional and ethical obligations to the enhancement of the worth, dignity, potential, and uniqueness of each individual (see section 2.9.).

- Item 58. **"How well would you rate your ability to analyse a culture into its component parts?"**

Working in a pluralistic counselling environment requires the need of the knowledge that culture is broken into its component parts. This requirement qualifies this question to be the core in the Skill Subscale of the Modified Version of the MAKSS. The literature study has revealed that the deep structure of culture is composed of the philosophical assumptions of ontology, cosmology, epistemology, axiology, logic, and process. These assumptions of culture are reflected in the culture's worldview, ethos, and ideology (see subsection 3.2.3.).

- Item 59. **"How would you rate your ability to identify the strengths and the weaknesses of psychological tests in terms of their use with persons from different cultural /racial /ethnic backgrounds?"**

This question helps to alleviate biases inherent in tests used for multicultural populations. In the study of literature, it is pointed out that multicultural skilled counsellors have knowledge of the potential bias in assessment instruments and

use procedures and interpret findings keeping in mind the cultural and linguistic characteristics of the students (see subsection 3.8.3. (b)).

Item 60. **"How would you rate your ability to critique multicultural research?"**

This question determines the ability of counsellors to critique multicultural research. This skill is necessary for the personal development and growth of school counsellors. The study of literature indicates that multiculturally skilled school counsellors should familiarize themselves with relevant research and the latest findings regarding mental health and mental disorders that affect various ethnic and racial groups. They should actively seek out educational theories and experiences that enrich their knowledge, understanding, and cross-cultural skills for more effective counselling behaviour (see subsection 3.8.2. (c)).

Item 61. **"How would you rate your ability to effectively consult with another mental health professionals concerning the mental health needs of a student whose cultural background is significantly different from your own? "**

This question determines the extent of the counsellor's ability to utilize related professions and organizations to whom the students may be referred. The study of literature portrays a situation in which counsellors must admit that they may not always achieve the necessary goals with every student, but trust that they have the basic skills necessary for assisting students to reach their envisaged goals. If a particular student's concern is beyond a counsellor's ability to deal with, the counsellor has to accept it as a normal occurrence and refer that student to other counsellors or counselling agencies, and regard this as an alternative way to arrive at the expected level in resolving the concern and a challenge for further research. This may include making consultation with peer counsellors (see subsection 2.8.10.).

- Item 62. **"In general, how would you rate your skill level in terms of being able to provide appropriate counselling services to culturally different students?"**

This question probes the ability of counsellors to engage in counselling the culturally different student. This skill relates to Pedersen's model of multicultural counselling in which the culture specific and the universalistic perspectives are combined. This means being generic, that is a comprehensive counselling approach that is equally and generally applicable to every cultural group in conjunction with other counselling approaches. This perspective seeks to provide a conceptual framework that recognizes the complex diversity of a plural society (see subsection 3.3.3.).

- Item 63. **"How would you rate your ability to effectively secure information and resources to better serve culturally different students?"**

This question identifies the counsellor's ability to critique new information and resources. This ability fosters critical thinking skills in students. The literature review discusses factors related to the climate for the development of critical thinking related to prejudice prevention which include: a climate of respect and trust, community of inquiry, intellectual curiosity and being systematic, objectivity and respect for diverse viewpoints, and being flexible and open-minded (see subsection 3.4.2. (c) (2)).

- Item 64. **"How would you rate your ability to accurately assess the mental health needs of female students?"**

This question probes the counsellor's perceived ability in the assessment of the mental health needs of female students. The study of literature points out that counsellors are guided in their thoughts and actions by values, by professional and

personal ethics, and by legal procedures and precedents (see subsection 2.9.). This require counsellors to maintain fidelity. This means that counsellors are required to assist the students, protect their interests, and not do harm. Fidelity is particularly central to the requirement of confidentiality and the maintenance of therapeutic contracts (see subsection 3.5.2.).

Item 65. **"How would you rate your ability to accurately assess the mental health needs of male students?"**

This question is intended to probe the counsellor's perceived ability in the assessment of mental health needs of male students. In a similar mode to the assessment of mental health needs of female students, counsellors have to be grounded in their thought and actions by values, and legal procedures and precedents. The other principle that is important in this regard is justice. The principle of justice implies that equality in treatment, such as equity among students in access to counselling and in the quality of service, is provided. Justice dictates that counsellors avoid discriminatory practices (see subsections 2.9. and 3.6.3.).

Item 66. **"How would you rate your ability to accurately assess the mental health needs of older colleagues?"**

This question is included to evaluate counsellor's perceived ability in terms of successfully working with other counsellors, teachers, and administrators. The study of literature discusses two major ethical principles of beneficence and nonmaleficence. The mandate to provide competent service is a prerequisite for beneficence, whereas the act of consulting other professionals about students enhances beneficence (see subsection 3.6.4.).

Nonmaleficence involves the removal of harm, the prevention of future harm, and the passive avoidance of harm. Nonmaleficence mandates counsellors to respond

to the unethical behaviour of colleagues based on the prevention of future harm to students (see subsection 3.6.4.).

- Item 67. **"How would you rate your ability to accurately assess the mental health needs of students whose closest relatives or family friends are known to be gay men?"**

The question highlights the need for counsellors to be sensitized to the nature of students' orientation and worldview. The literature review has it that an understanding of the worldview of students is helpful in that it makes explicit both the counsellor's and student's values, beliefs, suppositions and attributions (see subsection 3.5.7.).

- Item 68. **"How would you rate your ability to accurately assess the mental health needs of students whose closest relatives or family friends are known to be gay women?"**

This question is closely related to question 67. The difference in the two questions (67 & 68) is that 68 assesses the counsellor's perceived ability in working with students whose relatives are said to be gay women instead of gay men. People's worldviews according to the review of literature are composed of attitudes, opinions, and concepts, and they (worldviews) affect how we think, make decisions, and define events - all these are necessary in how counsellors relate with students of diverse backgrounds (see subsection 3.5.7.).

- Item 69. **"How would you rate your ability to accurately assess the mental health needs of handicapped students?"**

This question establishes the school counsellor's perceived ability in meeting the mental health needs of handicapped students. The study of literature in subsection

3.5.7. indicates that an understanding of worldview assists counsellors in understanding themselves and students who come from different backgrounds. The worldview includes the set of judgements and expectations with which we perceive other people, like handicapped students. When counsellors and such students engage in counselling, the counsellor's and the student's understanding of each other could enhance the counselling process.

Item 70. **"How would you rate your ability to accurately assess the mental health needs of students who come from very poor socioeconomic backgrounds?"**

The study of literature delineates socioeconomic backgrounds through street children, educational problems, teenage pregnancy, alcohol and substance abuse, and child abuse (see subsection 2.3.3.). There is a need for counsellors to be aware, and possess knowledge and skills to improve the socioeconomic problems through counselling as a component of human development.

In view of content validity, the literature review of this study is supportive of the fact that the questionnaire items of The Modified Version of the Multicultural Counselling Awareness, Knowledge and Skills Survey (MAKSS) are sampled in the appropriate content area.

4.7. SUMMARY

This chapter discusses the population, sampling procedures, the nature of the data gathering instrument, the rationale of the inclusion of each question of the data gathering instrument, and the statement of hypotheses. Data analysis and interpretation will be explained in chapter five.

CHAPTER FIVE

ANALYSIS AND INTERPRETATION OF THE DATA

5.1. INTRODUCTION

In an effort to achieve the objectives set out in section 4.1. the researcher collected data as explained and detailed in chapter four. These data were interpreted by using the **Statistical Package of Social Sciences (SPSS)** with the help of the Department of Statistics at the University of Venda. For each questionnaire item the frequency, percentage and standard deviation were computed. The resultant scores are summarized in Tables 1-16 (Appendix D).

5.2. RELIABILITY

The primary developers of the **Multicultural Counselling Awareness, Knowledge and Skills Survey (MAKSS)** found that in calculating reliability coefficients (Cronbach's Alpha) for the instrument, the alphas of 0.75, 0.90 and 0.96 were noted for the Multicultural Awareness, Knowledge and Skills Subscales. The somewhat lower reliability coefficient for the Multicultural Awareness Subscale would always exist. One interpretation of this being that the construct "awareness" is more diverse than multicultural "knowledge" or "skills". As a result, the items used to measure this variable exhibit less internal consistency (D'Andrea, Daniels & Heck 1992b:145). Nevertheless, all the three subscales were judged acceptable as measures of multicultural counselling awareness, knowledge and skills.

The resultant modification of the MAKSS did not tamper with the questionnaire items of the original version greatly except making them more meaningful to the South African

population. As a result the Modified Version of the MAKSS is acceptable to be used as measures of multicultural counselling awareness, knowledge and skills.

5.3. CONTENT VALIDITY

Content validity refers to the degree to which a test measures an intended content area and requires both item validity and sampling validity (Gay 1996:139). Item validity is concerned with whether the test items represent measurement in the intended content area, and sampling validity is concerned with how well the test samples the total content area. The Modified Version of the Multicultural Counselling Awareness, Knowledge, and Skills Survey (MAKSS) has adequate content validity because it samples the appropriate content area as has been indicated. Chapter four indicates how each item is related to some aspect found in the study of literature.

5.4. THE SAMPLE

The researcher distributed 125 questionnaires to prospective school counsellors at colleges and universities and to practising guidance teachers and school counsellors in the Northern Province. Of the 125 questionnaires 97 were returned, of which 57 participants were males and 40 were females. The participants' average age was 35 (see Table 1, page 282).

Ethnic representation was Vendas (n=65; 67%), of the sample*, Tsongas (n=10; 10,3%*), Sothoes (n=8; 8,2%*), Afrikaners (n=9; 9,3%*), Indian (n=1; 1,0%), English origin (n=3; 3,1%*) and other (n=1; 1,0%*).

A majority of the participants had degrees ranging from bachelors to masters (see Table 1). Their average annual income ranged from R50 000 to R59 999. Of the 97 participants, 9,3% were urban dwellers and 90,7% stayed in rural areas, and 9,3% work at primary schools, 57,7% work at secondary schools, and 26,6% were college students and lecturers and 11,3% were attached to universities either as students or lecturers.

The sample is reflective of the nature of the population of guidance teachers and school counsellors of South Africa as a "rainbow nation". These were people of diverse ethnic and/or cultural backgrounds.

5.5. THE EMPIRICAL FINDINGS

It should be noted that Section B of **The Modified version of the Multicultural Counselling Awareness, Knowledge and Skills Survey (MAKSS)** consists of 60 items which are divided into three subscales, namely: **The Awareness subscale** (items 11-30), **The Knowledge subscale** (items 31-50) and **The Skills subscale** (items 51-70).

In the discussion of the findings to the questionnaire, the following concepts are used to analyse and discuss the participants' responses. For diploma students, the concept "diplomas" will be used, for students pursuing a bachelor's degree, the concept "bachelors" will be used, for white teachers/counsellors, the concept "whites" will be used, for black teachers/counsellors the concept "blacks" will be used and for teachers/counsellors who hold a master's degree, the concept "masters" will be used. The percentage reflected is the sum of percentages reflected in the columns of "agree"/"good"/"fairly aware" and "strongly agree"/"very good"/"very aware", of the tables in Appendix D.

5.5.1. The Awareness Subscale

This subscale provides a measure of multicultural guidance and counselling awareness. The findings of this subscale are summarized in Tables 2 - 6, pages 282-287 (Appendix D).

Item 11. The general trend of the responses to this item by all the categories of the participants show that they were aware of multicultural guidance and counselling issues that are prevalent in the school settings, for example, the sum percentage of responses to "agree" and "strongly agree" for the item by diploma students was 75,6% (Table 2), bachelor students 85,8% (Table 3), white teachers/counsellors 70% (Table 5), black

teachers/counsellors 69,7% (Table 6). The only low percentage was of teachers/counsellors who hold a master's degree which was 42,9% (Table 4).

Item 12. A similar trend was reflected in all of the categories of the participants showed a greater awareness of the fact that counsellors might stereotype members of other cultural groups according to the information they have gained. For diploma students the sum total of "agree" and "strongly agree" responses was 70,8%, bachelor students 57,2%, white teachers/counsellors 90%, black teachers/counsellors 69,7%, and those who hold a master's degree was 71,5%.

Item 13. The participants agree that they are influenced by their cultural background in their judgement of cultural issues, an indication of being culturally encapsulated to a certain extent. Their responses were recorded as follows; diplomas 70,7%, bachelors 85,7%, whites 90%, blacks 87,8% and masters 100%.

Item 14. This item identifies the counsellor's awareness of racial/cultural identity development. The responses indicated that all of the categories of the participants were aware of how their cultural background has influenced them. Their responses were; diplomas 61,2%, bachelors 57,2, whites 90%, blacks 81,8%, and masters 71,5%.

Item 15. On the view that counselling was frequently used as "a form of oppression to subjugate large groups of people" in South Africa, responses were somewhat varied. In view of the forces, and environmental situations and political forces that gave rise to and continue to shape the school counselling programmes, it is pointed out in literature that counselling was used as a form of oppression. Nevertheless, responses of some categories do not support this position. In their somewhat varied responses participants recorded the following percentages; diplomas 68%, bachelors 0%, whites 30%, blacks 51,5%, and masters 42,9%.

Item 16. The participants' reflection of their level of awareness regarding different cultural

institutions was very minimal only for bachelors, an indication that the participants have a fairly good awareness level. Diplomas recorded 51,3%, bachelors 28,6%, whites 100%, blacks 69,7% and masters 57,2%.

Item 17. In their demonstration of the awareness of whether or not counselling meets the mental health needs of people of colour (blacks) the responses were quite high considering the fact that the statement was phrased in the negative. The responses were as follows; diplomas 39,1%, bachelors 42,9%, whites 40%, blacks 60,6% and masters 85,7% (the only exception).

Item 18. The participants indicated they positively rate their awareness of how their own cultural understanding and competence would impact on students from different cultural groups, except for bachelor students whose awareness was somewhat limited. Their percentage ratings were as follows; diplomas 58,6%; bachelors 42,9% (limited); whites 90% and blacks 78,8% and masters 51,2%.

Item 19. With the exception of bachelor students, the black teachers/counsellors perceive themselves as being able to distinguish "intentional" from "accidental" communication; an aspect that emphasizes mutual respect. The following percentage ratings were obtained; diploma students 56,1%, bachelor students 42,9%, whites 100%, blacks 48,5% and masters 57,1%.

Item 20. The participants agree that ambiguity and stress result when people are not sure of what to expect from each other in a multicultural situation. In support of this position the following percentages were obtained; diplomas 65,8%, bachelors 57,2%, whites 100%, blacks 78,8% and masters 100%.

Item 21. The participants positively supported counsellors' view on relativism, wherein counsellors have to avoid imposing value judgement and allow each cultural context to be understood on its own terms. The participants percentage ratings were as follows:

diplomas 75,6%, bachelors 57,1%, whites 90%, blacks 72,8% and masters 85,7%.

Item 22. The statement was phrased in the negative. The participants did not agree, lending their support to the fact that self-awareness, self-fulfilment, and self discovery are important measures in counselling sessions. Their responses, though low, are positive regarding the fact that the statement was negatively phrased. The responses were, diplomas 7,3%, bachelors 0%, whites 40%, blacks 21,2% and master's 57,2% (the only strange negative response).

Item 23. The participants reactions were varied. Some supported the statement whereas others responded negatively. This would mean that the concepts of "fairness" and "health" in multicultural counselling are subjectively understood, owing to a person's cultural or ethnic worldview. The responses were as follows; diploma students 34,1%, bachelor students 0%, whites 50% (agree), blacks 72,7% and masters 57,2%.

Item 24. The statement was negatively phrased. The statement intended to find out how the worldview of internal locus of control and internal locus of responsibility impacts on the counsellors. The responses supported the importance of this aspect, that it is safe to promote students' psychological independence. Low percentages are an indication that the participants disagree due to the manner in which the statement was phrased. The responses were; diplomas 34,2%, bachelors 0%, whites 20%, blacks 30,2% and masters 28,6%.

Item 25. The participants agree that family support system during periods of personal crisis and informal counselling results in constructive outcomes. The responses indicating positive support were: diplomas 87,9%, bachelors 85,7%, whites 70%, blacks 90,9% and masters 57,2%.

Item 26. The statement was negatively phrased. Low percentages positively support the statement since considering the manner in which the questionnaire item was phrased.

Participants indicated that counselling services should assist students in adjusting to stressful environmental situations. The responses were; diplomas 26,9%, bachelors 57,2% (the only exception), whites 20%, blacks 27,9% and masters 14,3%.

Item 27. The responses; diplomas 80,5%, bachelors 100%, whites 100%, blacks 100%, masters 100%, are supportive of the item stating that a diversified counselling milieu provides the opportunity for cross-pollination of ideas from a broad variety of cultural perspectives.

Item 28. The item lends its support to the necessity of counsellor awareness of the impact of racial/cultural/ethnic identity development. The responses, diplomas 68.3%, bachelors 57,1%, whites 70%, blacks 72,8% and masters 100%, supported the fact that psychological problems vary with the culture of the student.

Item 29. On the understanding of the concept of relativity in terms of goals, objectives, and methods of counselling, the participants' responses reflected a diverse level of understanding; diplomas 53,6%, bachelors 0 % whites 80 % blacks 48,5 % masters 71,5%. This supports the literature finding in that there is no similar patterns of relating across cultures except at the most abstract level of analysis.

Item 30. On the basic counselling skills applicable to create successful outcomes regardless of students cultural background, the participants indicated a greater awareness as follows; diplomas 91.67% bachelors 71,5% whites 100%, blacks 87,9% and masters 100%.

The participants of the study perceived themselves as being more aware of cultural/ethnic/racial issues that are prevalent and have a direct impact when people of different cultural/ethnic/racial orientation meet in counselling situations. Low percentages by some categories, especially college and bachelor students, are an indication that there is still a need to promote awareness at the level of training.

5.5.2. The knowledge subscale:

This subscale provides a measure of multicultural guidance and counselling knowledge. This subscale begins by including twelve specific multicultural concepts (items 31-42) of which the participants were required to rate their knowledge. This knowledge helps to dispel confusion when school counsellors engage in multicultural counselling. Participants scores of frequencies, percentages and standard deviations are presented in Tables 7-11, pages 288-292, (see Appendix D).

Item 31. All the categories of the participants indicated a good knowledge of culture with the following percentages; diplomas 75% (Table 7), bachelors 100% (Table 8), whites 100% (Table 10), blacks 96,9% (Table 11), and masters 85,7% (Table 9).

Item 32. With the exception of diploma students whose percentage rating was 42.5%, the rest of the participants reported a good knowledge of ethnicity. This ratings were; bachelors 85,7%, whites 80%, blacks 93,7 % of master 85,7%.

Item 33. All the categories of the participants indicated a good knowledge of "racism"; diplomas: 62,5%, bachelors 71,4%, whites 80%, blacks 93,8%, and masters 85,7%.

Item 34. The concept of "Mainstreaming" was seemingly well understood by all categories of the participants, with the exception of bachelor students. This is an indication that school counsellors are knowledgeable of how history shaped our society and how we could positively contribute to the betterment of humankind through good counselling and education. The scores were; diplomas 93.8%, bachelors 28,6%, whites 100%, blacks 93,8% and masters 42.9%

Item 35. On their knowledge of "prejudice", the participants reflected a good understanding except for diploma students. As culled from the literature review a knowledge and understanding of "prejudice" is the foundation for the needs of a democratic

multicultural society. The responses were; diplomas 40%, bachelors 57,2%, whites 100%, blacks 87,6%, and masters 87,6%.

Item 36. The participants reflected a good understanding and knowledge of “multicultural counselling”, an understanding that is indispensable in counselling students of diverse backgrounds, with diplomas 72,5%, bachelors 71,4%, whites 90%, blacks 71,9% and masters 57,1%.

Item 37. An understanding of “ethnocentrism” promotes interracial relationship in a multicultural society. Of all the categories of the participants, there were very small percentages of those who understand the concept except for white participants. Their responses were; diplomas 24,5%, bachelors 14,3%, whites 100%, blacks 32,5%, masters 57,2%. This is an indication that there is a need for more education.

Item 38. For “pluralism”, diploma students and bachelor students reflected low percentage scores. The rest of the categories of the participants were confident of their knowledge of the concept. Their responses were as follows; diplomas 35%, bachelors 42,9%, whites 80%, blacks 62,5% and masters 85,7%. Training has to take place at all levels.

Item 39. “Contact hypothesis”. With the exception of whites whose percentages are high, the rest of the participant categories recorded low levels of understanding this concept. Their ratings were as follows 27,5%, bachelors 42,9%, whites 60%, blacks 18.8% and masters 0%. This is an indication of the need for more training.

Item 40. “Attribution”. The following were the responses; diplomas 62,5%, bachelors 28,6%, whites 90%, blacks 37,5% and masters 42,9%. Only the two categories of diploma students and whites seem to have a good knowledge of the concept. More training in this area is necessary.

Item 41. “Transcultural”. The percentage ratings of the participants indicated that they

have a good knowledge of the concept, with the exception of diploma and bachelor students. Their scores were; diplomas 35%, bachelors 28,6%, whites 80%, blacks 65,7% and masters 71,5%. Training in multicultural understanding is necessary.

Item 42. "Cultural encapsulation". The responses to this concept were very low except for whites whose rating was 60%. The rest of the categories were; diplomas 20%, bachelors 28,6%, blacks 28,2%, and masters 14.3%. Training in the multicultural understanding is necessary.

The participants, with the exceptions of college and university students, demonstrated a good knowledge base in the area of basic multicultural concepts that are prevalent in their day to day interactions with people of diverse backgrounds.

Item 43. Most of the categories disagreed with the statement which requires them to indicate whether counsellors and traditional healers use similar techniques. The only categories that accepted the view were blacks and those who hold masters degrees. Their percentage ratings were as follows; diplomas 42,5%, bachelors 0%, whites 20%, blacks 84,4% and masters 57,1%.

Item 44. The participants indicated their varied responses to the statement which declares the necessity of the fact that differential treatment in multicultural counselling settings is necessary. The responses were as follows; diplomas 40%, bachelors 71,5%, whites 50%, blacks 53,2% and masters 14,3%.

Item 45. On comparing the academic achievement of students of colour (blacks) with the achievement of white students most of the categories disagreed, an indication that they view students of colour as achieving minimally as compared to the white counterparts. The response of the whites was 50:50. The following were the supporting responses; diplomas 40%, bachelors 14,3%, whites 50%, blacks 40,6% and masters 28,6%.

Item 46. "Do boys and girls achieve equally in mathematics and science in the early grades?" With the exception of whites whose view is positive, the rest of the categories perceive this view differently. The responses were; diplomas 12,5%, bachelors 28,6%, whites 80%, blacks 37,6%, and masters 42,9%.

Item 47. All the categories of the participants expressed a good understanding of migrant labour and its impact on the black family structure. The responses were as follows; diplomas 77,5%, bachelors 71,5%, whites 100%, blacks 81,3% and masters 85,7%.

Item 48. This item augments and relates to item 44 above. The responses were also varied but relatively high, supporting differential treatment. The responses were; diplomas 75%, bachelors 71,5%, whites 50%, blacks 59,4%, and masters 85,7%.

Item 49. On "integration" in multicultural counselling, participants mostly agreed that integration has its bias in favour of the dominant culture. The responses were as follows; diplomas 55%, bachelors 85,7%, whites 100% blacks 62,5%, and masters 85,7%.

Item 50. The participants agreed that blacks are under-represented in clinical psychology as compared to whites. The responses were; diplomas 77,5%, bachelors 85,7%, whites 50%, blacks 87,5% and masters 100%.

The participants, especially college and university students **showed that they still need training that would promote their knowledge base in the area of multicultural issues and basic concepts that are prevalent in their day to day interactions with people of diverse backgrounds.**

5.5.3. The Skills Subscale

This subscale provides a measure of multicultural guidance and counselling skills. The results of this subscale are presented in Tables 12-16, pages 293-297 (Appendix D).

Item 51. The participants' perception on conducting effective counselling were varied. With the exception of diploma students, whites and teachers/counsellors who hold masters degrees, whose responses were very high, the other categories' responses were very low. The responses were as follows; diplomas 57,5%, bachelors 42,9%, whites 90%, blacks 37,5% and masters 57,1%. This is an indication that more training in multicultural skills is needed.

Item 52. On the ability to assess mental health needs of a person from a different cultural background, almost all the categories of the participants were low except for the whites. Their responses were; diplomas 47,5%, bachelors 57,2%, whites 100%, blacks 27,5% and masters 42,9%. This is an indication that more training in multicultural skills is needed.

Item 53. On the skill to distinguish "formal" from "informal" counselling strategies, the participants were positive with the exception of those who hold masters degrees. Their responses were 75%, bachelors 57,2%, whites 90%, blacks 59,4% and masters 42,9%.

Item 54. On the skill to deal with biases, discrimination and prejudices, most of the participants, with the exception of diploma students, reflected a breakthrough with the following responses; diplomas 47,5%, bachelors 57,2%, whites 100%, blacks 68,8% and masters 71,4%. This an indication that more training in this skill is needed at all training levels.

Item 55. In identifying culturally biased assumptions as they relate to professional training, the responses were high, an indication that the participants have an ability to identify cultural biases. Their responses were; diplomas 67,5%, bachelors 71,4%, whites 90%, blacks 73,9% and masters 71,4%.

Item 56. On the ability to distinguish the role of "method" and "context", the participants had some confidence in that their responses were high except for bachelor students. The responses were diplomas 72,5%, bachelors 42,9%, whites 90%, blacks 73,9% and masters

71,4%.

Item 57. In accurately articulating a student's problem, all the categories reflected some confidence except blacks and masters categories. The responses were as follows; diplomas 62,5%, bachelors 57,2%, whites 100%, blacks 37,5%, and masters 28,6%.

Item 58. On the analysis of culture into its component parts, the responses were as follows; diplomas 57,5%, bachelors 28,6%, whites 90%, blacks 53,2% and masters 42,9%. These ratings were varied, an indication of a need area.

Item 59. In terms of identifying the strength and the weaknesses of psychological tests, the responses were; diplomas 62,5%, blacks 42,9%, whites 40%, blacks 50% and masters 42,9%. These ratings were varied and relatively low, an indication that this area needs attention.

Item 60. This question addresses the participants' ability to critique multicultural research. The participants reflected that they have some ability, albeit low keyed scores. Their scores were; diplomas 59%, bachelors 71,5%, whites 60%, blacks 36,5% and masters 57,2%.

Item 61. In terms of consulting other mental needs professionals, all categories of the participants reflected comfort in that 52,5% of the diploma students, 57,2% of the bachelor students, 80% of the whites, 56,3% of the blacks and 57,2% of the teachers/counsellors who hold masters degrees indicated these relatively high scores.

Item 62. In terms of the provision of the appropriate counselling services, most of the categories except the blacks and bachelor students indicated some confidence. The percentage ratings were as follows; diplomas 62,5%, bachelors 42,9%, whites 80%, blacks 37,5%, and masters 57,1%.

Item 63. In terms of securing information and resources, all the categories of the respondents except that of bachelors showed some competence. Their responses were as follows; diplomas 75%, bachelors 42,9%, whites 90%, blacks 81,3% and masters 71,4%.

Item 64. In the assessment of the mental health needs of female students, with the exception bachelor students, all the other categories reflected some competence. Their responses were; diplomas 57,5%, bachelors 42,9%, whites 70%, blacks 65,6%, and masters 71,4%.

Item 65. On assessing the mental health needs of male students, all the categories of the participants perceived themselves as seemingly competent. Their responses were as follows; diplomas 57,5%, bachelors 57,2%, whites 80%, blacks 81,2% and masters 71,4%.

Item 66. On assessing the mental health needs of older colleagues, most of the categories of the participants showed the necessary confidence except for bachelor students. The responses were as follows; diplomas 67,2%, bachelors 42,9%, whites 80%, blacks 50%, and masters 85,7%.

Item 67. On assessing the mental health needs of students whose relatives are gay men, the only categories which indicated some ability were diploma students and whites. The other categories needed more skills. Their responses were; diplomas 50%, bachelors 14,3%, whites 80%, blacks 31,2%, and masters 28,6%. Training is needed in this area.

Item 68. On assessing the mental health needs of students whose relatives are gay women, the responses were somewhat similar to those of item 67 above, with diplomas 50%, bachelors 28,6%, whites 80%, blacks 21,9% and masters 28,6%. Training is also needed in this area.

Item 69. In terms of assessing the mental health needs of handicapped students, there

were only two categories of participants who showed some confidence, these were diploma students and whites. The other categories still need empowerment through training. The responses were; diplomas 69,5%, bachelors 42,9%, whites 80%, blacks 50%, masters 14,3%. The indication is that training is needed.

Item 70. In terms of assessing the mental health needs of students from poor socioeconomic backgrounds, all of the categories recorded some positive responses except for the master category. The responses were; diplomas 77,5%, bachelors 71,4%, whites 80%, blacks 96,5%, and masters 42,9%.

The most important finding that emerged in this Skills Subscale is the perception that **the participants need training that would enhance their skills and competence in handling multicultural issues when they engage in guidance and counselling with students from different cultural/ethnic/racial backgrounds**. The only category of participants which appeared to have had some handsome exposure to multicultural experiences were the white participants. This observation implies that most of the black counsellors need to do field work with people of cultures different from their own.

5.6. TESTING OF THE HYPOTHESES.

5.6.1. The Null Hypotheses Formulated and Their Tests

Null hypothesis no 1

Ho₁ There is no significant difference between bachelor and diploma counsellors who are still in training in terms of their effectiveness.

Alternative hypothesis to no 1

Ho_{1A} There is a significant difference between bachelor and diploma counsellors

who are still in training in terms of their effectiveness.

To test the null hypothesis college diploma students effectiveness in counselling was compared with university bachelor students' effectiveness as both were receiving training in school guidance and counselling.

TABLE 17

Student Counsellors at Training

Groups	N	\bar{x}	s	α	t (from Table)	t (Calculated)
Diploma students	41	57.868	2.411	0.05	2.021	7.68
Bachelor students	7	49.803	3.284			

df = 46

With $\alpha = 0.05$ and df = 46 then t = 2.021

Conclusion: Since the calculated t value (7.68) exceeds the t value from the table (2.021) the null hypothesis **Ho₁** is rejected while the alternative **Ho_{1A}** is retained.

Therefore, there is a significant difference between bachelor and diploma counsellor who are still in training in terms of their effectiveness as student counsellors.

Null hypotheses no 2 and no 4

Ho₂ There is no significant difference between counsellors who practice in different areas in terms of effectiveness.

Ho₄ There is no significant difference between counsellors whose ethnic/cultural backgrounds are different in terms of effectiveness.

Alternative hypotheses to no 2 and no 4

Ho_{2A} There is a significant difference between counsellors who practice in different areas in terms of effectiveness.

Ho_{4A} There is a significant difference between counsellors whose ethnic/cultural backgrounds are different in terms of effectiveness.

The two null hypotheses are tested together because the nature of the school setting during the field work was that most white participants worked in historically white schools while black participants were concentrated at historically black schools. Thus different areas and different ethnic/cultural backgrounds meant the same. To test these two null hypotheses white counsellors and black counsellors who by virtue of cultural milieu practise at different areas, were compared.

TABLE 18

Teachers and Counsellors Whose Ethnic/Cultural Backgrounds Differ and Practise at Different Areas.

Groups	N	\bar{x}	s	α	t (from Table)	t (Calculated)
Whites	10	85.667	8.866	0.05	2.021	13.89
Blacks	32	60.805	2.990			

df = 40

With $\alpha = 0.05$ and df =40 then t = 2.021

Conclusion: Since the calculated t value (13.89 exceeds the t value from the table (2.021) the null hypotheses **Ho₂** and **Ho₄** are rejected while the alternative hypotheses **Ho_{2A}** and **Ho_{4A}** are retained.

Therefore, there is a significant difference in the effectiveness of counsellors who are practising at different areas and those whose ethnic/cultural backgrounds are

different.

Null hypothesis no 3

Ho₃ There is no significant difference in the effectiveness of counsellors whose educational qualifications differ.

Alternative Hypothesis to no 3

Ho_{3A} There is a significant difference in the effectiveness of counsellors whose educational qualifications differ.

To test the null hypothesis college diploma students who are still training at colleges of education were compared with teachers/counsellors who hold master's degree in terms of effectiveness in multicultural counselling.

TABLE 19

Teachers/Counsellors whose Educational Qualifications Differ

Groups	N	\bar{x}	s	α	t (from Table)	t (Calculated)
Diploma Students	41	57.480	2.480	0.05	2.021	-2.67
Masters	7	60.417	3.417			

df = 46

With $\alpha = 0.05$ and df = 46 then t = 2.021

Conclusion: Since the calculated value (-2.67) is less than the t value from the table (-2.021) the hypothesis **Ho₃** is retained and the alternative hypothesis **Ho_{3A}** is rejected.

Therefore, there is no significant difference in the effectiveness of counsellors whose educational qualifications differ.

Null hypothesis no 5

Ho₅ There is no significant difference in the effectiveness of counsellors who practise at different levels of institutions.

Alternative Hypothesis to No 5

Ho_{5A} There is a significant difference in the effectiveness of counsellors who practise at different levels of institutions.

To test the null hypothesis, counsellors who work at secondary schools were compared with counsellors who work at colleges and universities.

TABLE 20

Counsellors who Practice at Different Levels of Institutions

Groups	N	\bar{x}	s	α	t (from Table)	t (Calculated)
Secondary Schools	32	62.852	2.912	0.05	2.021	1.35
Post Secondary Schools	7	61.200	3.274			

df = 37

With $\alpha = 0.005$ and df = 37 the t = 2.021

Conclusion: Since the calculated t value (1.35) is less than t value from the table (2.021), the **Ho₅** is retained and the alternative hypothesis **Ho_{5A}** is rejected.

Therefore, there is no significant difference in the effectiveness of counsellors who practise at different levels of institutions.

5.7. SUMMARY

This chapter is based on the data analysis and interpretation. It was found that there is a significant difference in the effectiveness of counsellors:

- (a) who are still in training with regard to multicultural counselling
- (b) who are practising in different areas
- (c) whose ethnic/cultural backgrounds differ, and

and that there is no significant difference in the effectiveness of counsellors:

- (d) whose educational qualifications differ,
- (e) who practise at different levels in institutions.

5.8. CONCLUSION

The findings of this study suggest that no matter how varied educational experiences, age differences, socialization systems, ethnic backgrounds, geographical settings, if individuals are ill-prepared to handle multicultural issues, they would not assimilate the necessary skills for multicultural school guidance and counselling without an organized education and training programme.

CHAPTER SIX

SUMMARY, CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDY

6.1. INTRODUCTION

This study was prompted by the current trend in education transformation in the country. As the education ministry heralds an era of desegregated education, several communities embodied racial tensions that claimed the lives of some students. These racial tensions were common since the first year of desegregated education (1995) as the Ruyterwacht experience attested. As we entered the fourth year of desegregated education (1998) the situation at Vryburg Hoërskool still turned ugly on the ground of the colour divide(see section 1.1.). These problems and changes in the society calls for the need of specialists in the areas of school guidance and counselling, who have competencies to smooth up human relations and promote racial tolerance. It is due to these and other related problems that the study was based on multiculturalism as an alternative in school guidance and counselling.

6.2. SUMMARY OF THE STUDY

This section reviews the problem of the study, aims and purpose of the study and the research procedures.

6.2.1. The Statement of the Problem

Our society is changing rapidly. These changes impact on our lives and the lives of the learners. The economic climate and the effects of advanced technology, changing family

structures, growing pluralism and cultural diversity, and expanded perspectives on population at risk, cannot go unattended.

To respond to these challenges our education system has to embrace multicultural guidance and counselling which is currently perceived to be important in the field of counselling. This new direction is considered versatile in that it attempts to cater for students from all walks of life.

As noted earlier, the multicultural experience combines the extremes of universalism and relativism by explaining behaviour both in terms of those culturally learned perspectives that are unique to a particular culture, and also in the search of common ground universals that are shared across cultures. In short, multiculturalism is a pervasive force in modern society that acknowledges the complexity of culture.

6.2.2. Aim and Purpose of the Study

The aim of the study was to explore multiculturalism as a "fourth force" position that is complementary to the traditional forces of psychodynamic, behavioural, and humanistic explanations of human behaviour, in the area of school guidance and counselling. The study intended to investigate school counsellors' awareness of cultural barriers that prohibit successful interaction with the learners. It also investigated the level of knowledge and information school counsellors have in order to serve learners from diverse populations. Finally, the study investigated school counsellors' coping skills in effectively handling multicultural issues.

6.2.3. Empirical Investigation

With the permission from the principal developer, the researcher modified **The Multicultural Awareness-Knowledge-Skills Survey (MAKSS)** for use in obtaining the data. The resultant instrument: **The Modified Version of the Multicultural Awareness-**

Knowledge-Skills Survey (see Appendix B) was distributed to a sample of 125 participants in the Northern Province schools. Of these 97 questionnaires were returned to the researcher. The collected data were analysed by using the **Statistical Package of Social Sciences (SPSS)**.

6.3. SUMMARY OF THE FINDINGS

The major findings of the study were based on the literature study and the empirical investigation.

6.3.1. Findings from the Review of Literature on School Guidance and Counselling

This first part of the literature review (Chapter 2) covers a number of aspects that are inevitable in school guidance and counselling in our contemporary society.

First, historical developments of guidance and counselling are explored both in the United States of America and South Africa. An understanding of history helps us to understand why and how the traditional organizational and management structures of guidance evolved. An understanding gained from the review of how guidance has been conceptualized and institutionalized in the schools over the years, helps in counsellors' endeavours to examine new organizational structures.

Second, some of the children's problems inherent in our society are explored with the view of demonstrating that the need for school guidance and counselling cannot be downplayed.

Third, major counselling theories are revisited. The researcher accepts the view that theories are the bedrock of counselling. Theories help counsellors to conceptualize students' communication and promote interpersonal relationship between students and counsellors.

Fourth, the four areas of guidance and counselling (educational, personal, social, and vocational) are briefly discussed. This is an indication that school counsellors are interested in developing total and unified individuals; an approach that contributes to students' personality development, and their potential to experience a more meaningful, fulfilling and successful life.

The fifth section looks at guidance and counselling levels in the entire school system. Light is shed on the expectations of counsellors at each level and particular problems associated with each level. The three salient levels covered are: the primary school, the junior secondary school, and the senior secondary school.

Sixth, a comprehensive school guidance programme is portrayed. For the development of this programme, human growth and development has to be understood through the concept of life career development. The relationship of the guidance programme to the other educational programmes is fundamental. The organizational framework of the guidance programme consists of three elements: programme content; organizational framework, activities, and time; and programme resources.

The seventh section of this chapter addresses the counselling process from the initial contact of the counsellor with the student throughout until the counselling session closes with termination at the end of counselling.

The importance of counsellors' being cognizant with ethical implications inherent in all aspects of the counselling practice cannot be undermined. The eighth section discusses ethical and legal consideration necessary for school counsellors.

Within the counselling profession there is a ramification of activities. The ninth section is devoted to group guidance and counselling and peer mediation in the school system with the view of offering alternatives to individual guidance and counselling.

Student-counsellors in internship programmes need the experience and expertise of other counsellors with appropriate training and hands-on experience to supervise them. The tenth section covers school counsellor supervision.

The eleventh section, which is the last, discusses major responsibilities of the school counsellor. This is indispensable because school counsellors should have a clear understanding and a good knowledge of tasks that lie ahead.

6.3.2. Findings from the Review of Literature on Multicultural Guidance and Counselling

This second part of the literature study (Chapter 3) is devoted to multi-faceted aspects of multicultural education and counselling. Multicultural counselling forms the basis of this study.

The first main section of this chapter covers some theoretical and research assumptions for multicultural school guidance and counselling. It has to be borne in mind that South Africa is a multicultural, pluralistic society. As such, school counsellors have to have a genuine recognition, understanding, and appreciation of all cultures and worldviews represented in the country.

Barriers to the delivery of multicultural education, guidance and counselling in the form of racism, prejudice, and encapsulation are delineated in the second section of this chapter. Racism is approached from a disease perspective which needs treatment. In terms of treatment (of racism) values necessary for overcoming racism are presented. Prejudice contains three components worth specifying. First, prejudice is negative in nature and can be individually or group focused. Second, prejudice is based on faulty or unsubstantiated data. Third, prejudice is rooted in an inflexible generalization. Encapsulation has reference to individuals who evade reality through ethnocentrism and relativism. All these concepts, racism, prejudice, and encapsulation, could inhibit progress in the counsellor-student

relationship.

The third section reviews some models of Black/White racial/cultural identity development. A major aspect of this section is that developing a healthy racial/ethnic identity is a central component of one's overall self-concept. Besides, appreciation and respect of other racial/ethnic groups may not be likely if one does not feel good about one's own racial/ethnic group. A theoretical understanding of identity development is a prerequisite to developing and implementing a prejudice prevention programme.

The fourth section covers multicultural guidance and counselling ethical dilemmas. Of paramount importance in this section are ethical principles that are implicit in most professional codes of conduct. These principles include fidelity, justice, beneficence, nonmaleficence, autonomy, and self-interest.

Next in section five, are approaches to educating, training and preparing school counsellors. The major approach is the Multicultural Training (MCT) Model of Ridley, Mendoza, and Kanitz. The model is a milestone reference to MCT. It is a rich resource of references and an excellent summary of the issues related to developing multicultural counselling training programmes. The model is a comprehensive plan for implementing multicultural training in counselling programmes. The model identifies and catalogues important aspects such as motivations and theoretical frameworks for developing MCT philosophy, the broad categories of learning objectives that relate to multicultural counselling, and the various types of instructional strategies generally available to training programmes. The model is an outline of a logical, practical, and integrational template that can be easily used by self-motivated and interested programmes.

The multiculturally skilled counsellor is described as a person who is becoming aware of his or her own assumptions about human behaviour, values, bias, etc. This person attempts to understand the students' worldview in a nonjudgmental way. Lastly, this person is actively developing and practising appropriate, relevant sensitive strategies or

skills in working with the culturally different student. In short, these characteristics are well covered as multicultural counselling competencies. The sixth section of this chapter discusses these competencies.

School counsellors in multicultural settings like other professionals working with human life, have to undergo intensive internship/practicum programmes. The seventh section of this chapter looks into some issues in multicultural counsellor supervision.

6.3.3. Findings from the Empirical Investigation.

The participants of the study perceived themselves as being more aware of cultural/ethnic/racial issues that are prevalent and have a direct impact when people of different cultural /ethnic/racial orientation meet in counselling situations as evidenced by results on the Awareness Subscale. Low percentages by some categories, especially college and bachelor students, are an indication that there is still a need to promote awareness at the level of training (see subsection 5.5.1.).

As reflected by results of the Knowledge Subscale, the participants, especially college and university students, showed that they still need training that would promote their knowledge base in the area of multicultural issues and basic concepts that are prevalent in their day to day interactions with people of diverse backgrounds (see subsection 5.5.2.).

The most important finding that emerged in this Skills Subscale is the perception that the participants need training that would enhance their skills and competence in handling multicultural issues when they engage in guidance and counselling with students from different cultural/ethnic/racial background. The only category of the participants which proved to have had handsome exposure to multicultural experiences were the white participants. This observation implies that most of the black counsellors need to do field work with people of cultures different from their own (see subsection 5.5.3.).

6.4. THE LIMITATIONS OF THE STUDY

The researcher acknowledges some limitations. First, the random sample consisted of a very few experienced school counsellors, and a high number of teachers who were assisting with some guidance and counselling activities at various black schools. Secondly, there was a very low return of questionnaires that were distributed. Thirdly, since it was the aim of the study to develop multicultural skills necessary for school counsellors when interacting with learners from diverse cultures, it would have been more appropriate to select a sample of training students at colleges and universities, rather than use every teacher irrespective of experience and prior training. Nevertheless, the study offers positive results for those interested in the area of multicultural school guidance and counselling.

6.5. CONCLUSIONS

It was the aim of the study to explore multiculturalism as the "fourth force" position in school guidance and counselling. In this regard the following are major conclusions:

The literature study revealed that concepts such as racism, prejudice, and cultural encapsulation are common barriers to the delivery of multicultural education and counselling.

Further, it was noted that a theoretical understanding of identity development is a prerequisite to developing and implementing prejudice prevention programmes.

Another important dimension is the view of the characteristics of the multicultural skilled counsellor. This personality embodies an individual who is actively developing and practising appropriate, relevant sensitive skills in working with culturally different students.

From the empirical investigation, there was an indication that school teachers and

counsellors perceive themselves as being more aware of multicultural education, guidance and counselling, but lacking in terms of knowledge and skills. To be responsive to counsellors' need for the knowledge of multicultural guidance and counselling and the basic skills thereof, there is a need for programmes which could enhance and promote awareness, knowledge and skills in the field of multicultural education, guidance and counselling.

6.6. THE SIGNIFICANCE OF THE STUDY

The findings of the study would be beneficial to a wide spectrum of mental health professions in general and school guidance and counselling in particular. School counsellors are the primary beneficiaries in the sense that they are most often involved in assisting students in resolving the latter's difficulties. These difficulties are inevitable in their personal growth and development during their formative years. Our youths are raised in diverse cultural backgrounds, so much that the need for counsellors endowed with a multicultural approach cannot be underrated.

In a similar vein, parents, teachers, educators and school administrators who have developed an insightful understanding in multicultural issues would lend their support by building successful relationships with students from a pluralistic society.

When counsellors, teachers and parents, including all other stakeholders in the education of our youth, are aware, and have knowledge and the necessary skills to work with culturally diverse students, our students would in turn develop, grow and change for better.

6.7. RECOMMENDATIONS

Ridley, Mendoza, and Kanitz (see section 3.7.1.) offered an in-depth, balanced and well researched multicultural training programme. Brotherton (1996:92) contends that the framework for the educational counselling programme should be defined in the following

organizing theme: "The Counsellor as Collaborator with multidisciplinary, multicultural helping systems to foster life skills development of students in an educationally related setting."

While upholding the nature and the direction the programme should take as viewed by such significant researchers, the researcher of this study deems it necessary to recommend the courses that would fit into the present set up in teacher training and school guidance and counselling programme. These recommendations are not as a result of tests conducted from the empirical findings of this study, but are based on course development that relates to the major findings of the study and are augmented by the writings of Brotherton (1996). Within Brotherton's (1996:89) thinking is the notion that:

Counsellor preparation should be based on the inclusion of critical theory, critical pedagogy, critical psychology and postmodernism in counsellor education curriculum. This would provide the basis for a society built on equality and reciprocity among people. To bring this change about needs counsellors who are courageous, progressive, and radical. These are counsellors who would create environments where different voices are heard and everyone is a learner; where tolerable discomfort in the classroom is encouraged, so long as it is combined with mutual dialogues of respect; where climates of tolerance promote the seeking out of diverse viewpoints; and where we strive to understand one another's pain and views of the world.

With this in mind, the researcher presents the contents of the programme that could be used in school counsellor education in South Africa as the "rainbow nation," in the section that follows.

6.7.1. Philosophical Foundations for Counsellor Education

The promise of the multicultural guidance and counselling movement to constructively transform the profession has been proved to be great throughout this study. Fundamentally, multicultural guidance and counselling holds the potential to foster both the professional and personal development of school counsellors in many unique and powerful

ways (D'Andrea & Daniels 1991:79). While this understanding is embraced, the traditional ways of operating need to be included in guidance and counsellor education. Topping up the traditional mode of counsellor education we have to develop the multicultural course descriptions in guidance and counsellor education, as a point of necessity. The core areas of the traditional guidance and counsellor education are the following (Lessons from Bowie State University 1988-1992):

(a) Guidance and Counselling Theory and Practice

In this course, several of the major approaches to guidance and counselling are examined. The theoretical bases and major concepts of these approaches, as well as the process of counselling proposed by advocates of different schools are studied.

(b) Human Growth and Development

This course is planned to place emphasis on the study of the characteristics of human growth at each stage of development. Special emphasis is placed on the implications for education.

(c) Drug and Alcohol Guidance and Counselling

Students counsellors develop skills in the applications of guidance and counselling techniques that are used with individuals who abuse drugs and alcohol.

(d) Group Guidance and Counselling

The course focuses on several approaches to group guidance and counselling. The course provides an understanding of group development, dynamics, counselling theories, group counselling methods and skills, and other group approaches.

(e) Vocational Guidance and Counselling

The course is designed to provide students with an understanding of career development as it impacts on individuals throughout the life span. A basic understanding of the course is that understanding the adjustment of individuals is highly dependent upon understanding the choices they have made throughout their lives. Emphasis is placed on career and vocational choice theories, counselling delivery system, career information and social and psychological factors in career decision making.

(f) Tests and Measurement in Guidance and Counselling

The basic concepts of quantifying behaviour, validity, reliability, norms and methods of expressing tests scores statistically are studied. Course emphasizes standardized and non-standardized instruments, methods of communicating test results, and planning the school and non-school testing programme. Practice in test interpretation is provided.

(g) Introduction to Research

The course is designed to provide the student counsellor with an understanding of the various kinds of behavioural research and to develop an understanding of various research designs appropriate to behavioural sciences. Use of basic statistical techniques appropriate to these designs are included.

6.7.2. Multicultural Guidance and Counselling Course Description

The course encourages constructive and non-stressful interaction between members of different cultures. It develops an understanding of fundamental similarities among human beings and provides student counsellors with a way of observing, analysing, and interpreting multicultural phenomena which permits them to deal independently and realistically with the situations and problems that they would encounter while working with

students of other cultures. The course prepares student counsellors to withstand culture shock (Brislin & Pedersen 1976:2).

The training course focuses on the diversity of cultural, ethnic, socioeconomic, gender, and life-style experiences; the nature of prejudice; their impact upon the counsellor-student relationship. Techniques that are effective in multicultural counselling need to be considered. There should be emphasis on the uniqueness of students' racial, ethnic, socioeconomic and other backgrounds. The common experience of oppression is explored.

6.7.3. Course Requirements

The course requirements have to have a common ground with the findings of the literature study and the empirical investigation; that is becoming aware of culture, biases and prejudice; that of bridging differences through increased knowledge; and that of building an effective and caring multicultural guidance and counselling. The following brief descriptions of the components of the course are suggested by Brotherton (1996:110):

(a) Fieldwork in Multicultural Setting

This exercise provides the student counsellors an opportunity of obtaining supervised counselling experience with diverse populations and the opportunity to conduct practical work with the administration of psychological tests. The student counsellors should be encouraged to work in a site that has a student population which is different from their own cultural background.

(b) Completion of a Self-Exploration Project

The student counsellor has to complete a project of this kind and share the findings with peers in the class. This involves a written paper that extensively explores the student's

ethnic, cultural, and life-style background; feelings of being different, early memories of racial ideology, feelings associated with being a member of their ethnic or cultural group; and experiences they have had in power relationships. The purpose of this activity is to allow students to explore and examine their backgrounds, and identify prejudices and biases.

(c) Group Presentation of the Study of Specific Group of People Within our Society

The presentations are to include (1) historical perspectives; (2) key cultural concepts such as values, roles, customs, beliefs, rituals, practices, and support structures; (3) data concerning social/economic circumstances and education; (4) mass media portrayal; (5) art and literature; (6) issues in guidance and counselling; and (7) approaches and techniques for counselling.

(d) Final Examination

This final examination should require students to articulate their personal philosophy of multicultural guidance and counselling. The paper should include components of the course, students' experience in taking the course, what they learnt, how their thinking and life view changed.

6.7.4. Course Salient Concepts, Terms and Activities

The students should be prepared from onset that their current perception about life and others may well be challenged in the class. This challenge is often difficult, painful and uncomfortable. If they resist, its okay, if they become angry, its okay, if some drop out it is expected, and okay. Students participate in several small group discussions. Brotherton (1996: 112) points out that discussion questions should include concepts such as:

(a) White/Black/Male/Heterosexual Privilege

Students discuss their thoughts, feelings, opinions, and reactions to their reading about privilege. The main questions are: "What are the additional unearned privileges? How does this relate to your life?"

(b) Dominant Culture

Students create a list of what they believe to be the values, beliefs, norms, customs, behaviours and expectations of their own culture and compare them with those of cultures they regard as dominant.

(c) Understanding of Power

Students share the time in which they experienced power and the time in their life in which they lacked power. What was the situation? What were the emotions involved? What are their power needs? They discuss power that is inherent in the counsellor-student relationships, how their power needs are fulfilled by the counsellor. What could be done in a therapeutic setting which could foster power sharing?

(d) Student Identity Development Stage

Within groups students review the models of identity development (white and black). They answer questions like: "With which model does each one of you identify at this point in your life and why?"

(e) Rites of Passage

Students create a diagram of their life history from birth to the present. Each student has to consider traditions, events, ceremonies, geographical and cultural experiences. Plot all

these experiences in their diagram and allow each other to ask questions and explore the significance of this assignment.

These discussions could create in student counsellor feelings of trust and intimacy. The students would be able to share their lived experiences and have their cultural and personal histories validated.

6.8. SUGGESTIONS FOR FURTHER STUDY

The researcher finally invites investigators to replicate the study by using sample of students who are being prepared for school guidance and counselling at colleges and universities. These students should be randomly selected from peers with a common educational level and age group. This sample would avoid a situation where some participants have travelled widely and have had a chance of studying cultural issues whereas others lack the experience.

Further, the study could be conducted through the qualitative approach in which the researcher spends more time immersed in the real multicultural life experience.

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APPENDICES

APPENDIX A

- 1. THE MULTICULTURAL AWARENESS-KNOWLEDGE-SKILLS SURVEY [MAKSS] [ORIGINAL]**
- 2. THE MODIFIED VERSION THE MULTICULTURAL AWARENESS-KNOWLEDGE-SKILLS SURVEY [MAKSS]**
- 3. THE LETTER GRANTING PERMISSION FOR MODIFYING AND THE USING OF THE MAKSS**

THE MULTICULTURAL AWARENESS - KNOWLEDGE - SKILLS SURVEY [MAKSS]

Developed by:

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The Multicultural Awareness - Knowledge - Skills Survey (MAKSS)

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The Multicultural Awareness - Knowledge - Skills Survey (MAKSS)

This survey is designed to provide the Multicultural Trainer information regarding the needs of a group of trainees interested in enhancing their effectiveness as multicultural counselors. It is not a test. No grade will be given as a result of completing this survey. Confidentiality will be guaranteed by recording your social security number instead of your name.

Please complete the demographic items listed below.

Following the demographic section, you will find a list of statements and /or questions related to a variety of issues related to the field of multicultural counseling. Please read each statement/question carefully. From the available choices, circle the one that best fits your reaction to each statement/question. Thank you for your cooperation.

SS # _____ Circle one Male Female

Age _____ Race _____

Ethnic/Cultural Background _____

Residence: State _____

Country (if not U.S.) _____

Educational Level _____

Occupation _____

Annual Family Income (Check one):

- _____ Less than \$10,000
- _____ \$10,000-\$20,000
- _____ \$20,000-\$30,000
- _____ \$30,000-\$40,000
- _____ \$40,000-\$50,000
- _____ \$50,000-\$60,000
- _____ \$60,000-\$70,000
- _____ \$70,000-\$80,000
- _____ \$80,000-\$90,000
- _____ \$90,000-\$100,000
- _____ more than \$100,000

1. Culture is not external but is within the person.

Strongly Disagree Disagree Agree Strongly Agree

2. One of the potential negative consequences about gaining information concerning specific cultures is that students might stereotype members of those cultural groups according to the information they have gained.

Strongly Disagree Disagree Agree Strongly Agree

3. At this time in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?

Very Limited Limited Fairly Aware Very Aware

4. At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?

Very Limited Limited Fairly Aware Very Aware

5. How would you react to the following statement? While counseling enshrines the concepts of freedom, rational thought, tolerance of new ideas, and equality, it has frequently become a form of oppression to subjugate large groups of people.

Strongly Disagree Disagree Agree Strongly Agree

6. In general, how would you rate your level of awareness regarding different cultural institutions and systems?

Very Limited Limited Fairly Aware Very Aware

7. The human service professions, especially counseling and clinical psychology, have failed to meet the mental health needs of ethnic minorities.

Strongly Disagree Disagree Agree Strongly Agree

8. At the present time, how would you generally rate yourself in terms of being able to accurately compare your own cultural perspective with that of a person from another culture?

Very Limited Limited Good Very Good

9. How well do you think you could distinguish "intentional" from "accidental" communication signals in a multicultural counseling situation?

Very Limited Limited Good Very Good

10. Ambiguity and stress often result from multicultural situations because people are not sure what to expect from each other.

Strongly Disagree Disagree Agree Strongly Agree

11. The effectiveness and legitimacy of the counseling profession would be enhanced if counselors consciously supported universal definitions of normality.

Strongly Disagree Disagree Agree Strongly Agree

12. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures in most counseling sessions.

Strongly Disagree Disagree Agree Strongly Agree

13. Even in multicultural counseling situations, basic implicit concepts, such as "fairness" and "health," are not difficult to understand.

Strongly Disagree Disagree Agree Strongly Agree

14. Promoting a client's sense of psychological independence is usually a safe goal to strive for in most counseling situations.

Strongly Disagree Disagree Agree Strongly Agree

15. While a person's natural support system (i.e., family, friends, etc.) plays an important role during a period of personal crisis, formal counseling services tend to result in more constructive outcomes.

Strongly Disagree Disagree Agree Strongly Agree

16. How would you react to the following statement? In general, counseling services should be directed toward assisting clients to adjust to stressful environmental situations.

Strongly Disagree Disagree Agree Strongly Agree

17. Counselors need to change not just the content of what they think, but also the way they handle this content if they are to accurately account for the complexity in human behavior.

Strongly Disagree Disagree Agree Strongly Agree

18. Psychological problems vary with the culture of the client.

Strongly Disagree Disagree Agree Strongly Agree

19. How would you rate your understanding of the concept of "relativity" in terms of the goals, objectives, and methods of counseling culturally different clients?

Very Limited Limited Good Very Good

20. There are some basic counseling skills that are applicable to create successful outcomes regardless of the client's cultural background.

Strongly Disagree Disagree Agree Strongly Agree

At the present time, how would you rate your own understanding of the following terms:

21. "Culture"

Very Limited Limited Good Very Good

22. "Ethnicity"

Very Limited Limited Good Very Good

23. "Racism"

Very Limited Limited Good Very Good

24. "Mainstreaming"

Very Limited Limited Good Very Good

25. "Prejudice"

Very Limited Limited Good Very Good

26. "Multicultural Counseling"

Very Limited Limited Good Very Good

27. "Ethnocentrism"

Very Limited Limited Good Very Good

28. "Pluralism"

Very Limited Limited Good Very Good

29. "Contact Hypothesis"

Very Limited Limited Good Very Good

30. "Attribution"

Very Limited Limited Good Very Good

31. "Transcultural"

Very Limited Limited Good Very Good

32. "Cultural Encapsulation"

Very Limited Limited Good Very Good

33. What do you think of the following statement? Witch doctors and psychiatrists use similar techniques.

Strongly Disagree Disagree Agree Strongly Agree

34. Differential treatment in the provision of mental health services is not necessarily thought to be discriminatory.

Strongly Disagree Disagree Agree Strongly Agree

35. In the early grades of formal schooling in the United States, the academic achievement of such ethnic minorities as African Americans, Hispanics, and Native Americans is close to parity with the achievement of White mainstream students.

Strongly Disagree Disagree Agree Strongly Agree

36. Research indicates that in the early elementary school grades girls and boys achieve about equally in mathematics and science.

Strongly Disagree Disagree Agree Strongly Agree

37. Most of the immigrant and ethnic groups in Europe, Australia, and Canada face problems similar to those experienced by ethnic groups in the United States.

Strongly Disagree Disagree Agree Strongly Agree

38. In counseling, clients from different ethnic/cultural backgrounds should be given the same treatment that White mainstream clients resolve.

Strongly Disagree Disagree Agree Strongly Agree

39. The difficulty with the concept of "integration" is its implicit bias in favor of the dominant culture.

Strongly Disagree Disagree Agree Strongly Agree

40. Racial and ethnic persons are under represented in clinical and counseling psychology.

Strongly Disagree Disagree Agree Strongly Agree

41. How would you rate your ability to conduct an effective counseling interview with a person from a cultural background significantly different from your own?

Very Limited Limited Good Very Good

42. How would you rate your ability to effectively assess the mental health needs of a person from a cultural background significantly different from your own?

Very Limited Limited Good Very Good

43. How well would you rate your ability to distinguish "formal" and "informal" counseling strategies?

Very Limited Limited Good Very Good

44. In general, how would you relate yourself in terms of being able to effectively deal with biases, discrimination, and prejudices directed at you by a client in a counseling setting?

Very Limited Limited Good Very Good

45. How well would you rate your ability to accurately identify culturally biased assumptions as they relate to your professional training?

Very Limited Limited Good Very Good

46. How well would you rate your ability to discuss the role of "method" and "context" as they relate to the process of counseling?

Very Limited Limited Good Very Good

47. In general, how would you rate your ability to accurately articulate a client's problem who comes from a cultural group significantly different from your own?

Very Limited Limited Good Very Good

48. How well would you rate your ability to analyze a culture into its component parts?

Very Limited Limited Good Very Good

49. How would you rate your ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from different cultural/racial/ethnic backgrounds?

Very Limited Limited Good Very Good

50. How would you rate your ability to critique multicultural research?

Very Limited Limited Good Very Good

51. In general, how would you rate your skill level in terms of being able to provide appropriate counseling services to culturally different clients?

Very Limited Limited Good Very Good

52. How would you rate your ability to effectively consult with another mental health professional concerning the mental health needs of a client whose cultural background is significantly different from your own?

Very Limited Limited Good Very Good

53. How would you rate your ability to effectively secure information and resources to better serve culturally different clients?

Very Limited Limited Good Very Good

54. How would you rate your ability to accurately assess the mental health needs of women?

Very Limited Limited Good Very Good

55. How would you rate your ability to accurately assess the mental health needs of men?

Very Limited Limited Good Very Good

56. How well would you rate your ability to accurately assess the mental health needs of older adults?

Very Limited Limited Good Very Good

57. How well would you rate your ability to accurately assess the mental health needs of gay men?

Very Limited Limited Good Very Good

58. How well would you rate your ability to accurately assess the mental health needs of gay women?

Very Limited Limited Good Very Good

59. How well would you rate your ability to accurately assess the mental health needs of handicapped persons?

Very Limited Limited Good Very Good

60. How well would you rate your ability to accurately assess the mental health needs of persons who come from very poor socioeconomic backgrounds?

Very Limited Limited Good Very Good

**THE MODIFIED VERSION OF THE MULTICULTURAL
AWARENESS - KNOWLEDGE - SKILLS SURVEY
[MAKSS]**

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THE MODIFIED VERSION OF THE MULTICULTURAL AWARENESS - KNOWLEDGE - SKILLS SURVEY [MAKSS]

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THE MODIFIED VERSION OF THE MULTICULTURAL AWARENESS - KNOWLEDGE - SKILLS SURVEY [MAKSS]

This survey is designed to provide the researcher with information regarding the needs of school counsellors/guidance teachers in enhancing their effectiveness in multicultural settings. It is not a test. No grades will be awarded as a result of completing this survey. Confidentiality will be guaranteed.

Please complete the demographic items listed below by filling in the number next to the statement which you have selected, in the block provided.

1. **Gender (circle one):** 1 Male 2 Female ☐
2. **Age: in years: e.g. 36** ☐☐
3. **Race [circle one]:** 1 White 2 Black
4. **Ethnic/Cultural Background:** [1 Venda, 2 Tsonga, etc 3 Sotho, 4 Afrikaner, 5 Indian , 6 Zulu, 7 Xhosa, 8 Coloured, 9 English, 10 Ndebele, 11 Other ☐
5. **Educational Level:** 1 Matric, 2 Diploma, 3 Bachelor's degree, 4 Honour's degree, 5 Master's degree, 6 Doctor's degree ☐
6. **Occupation:** 1 Teacher, 2 Counsellor ☐
7. **Residence:** 1 House, 2 Flat, 3 Hotel ☐
8. **Area:** 1 Urban, 2 Rural ☐
9. **Institution:** 1 Pre-primary School, 2 Primary School, Secondary School, 4 College, 5 University ☐
10. **Annual Income:**
1 Less than R10,000 2 R10,000-R19,999 3 R20,000-R29,999 4 R30,000-R39,999 5

R40,000-R49,999 6 R50,000-R59,999 7 R60,000-R69,999 8 R70,000-R79,999
 9 R80,000-R89,999 10 R90,000-R99,999 11 more than R100,000 ☐

Following is a list of statements and/or questions related to a variety of issues related to the field of multicultural counselling and education. Please read each statement/question carefully. From the available choices, choose the one that fits your reaction to each statement/question by writing the number of the item in the corresponding box.

Thank you for your cooperation.

Please note that:

**a score of 1 indicates "Very Limited" or "Strongly Disagree",
 a score of 2 indicates "Limited" or "Disagree",
 a score of 3 indicates "Good" or "Agree," and
 a score of 4 indicates "Very Good" or "Strongly Agree."**

11. "Culture is not external but within the person".
 1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree ☐
12. "One of the potential negative consequences about gaining information concerning specific cultures is that counsellors might stereotype members of those cultural groups according to the information they have gained".
 1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree ☐
13. "At this time in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?"
 1 Very limited 2 Limited 3 Fairly Aware 4 Very Aware ☐
14. "At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?"
 1 Very limited 2 Limited 3 Fairly Aware 4 Very Aware ☐
15. "How would you react to the following statement? While counselling cherishes the

concepts of freedom, rational thought, tolerance of new ideas, and equality, it has frequently become "a form of oppression to subjugate large groups of people".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

16. "In general, how would you rate your level of awareness regarding different cultural institutions and systems?"

1 Very limited 2 Limited 3 Fairly Aware 4 Very Aware

☐

17. "The human service professions, especially counselling, clinical psychology, and social work, have failed to meet mental health needs of Blacks in South Africa".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

18. "At this present time, how would you generally rate yourself in terms of being able to accurately compare your own cultural perspective with that of a person from another culture?"

1 Very limited 2 Limited 3 Fairly Aware 4 Very Aware

☐

19. "How well do you think you could distinguish "intentional" from "accidental communication in a multicultural counselling situation?"

1 Very limited 2 Limited 3 Fairly Aware 4 Very Aware

☐

20. "Ambiguity and stress often result from multicultural situations because people are not sure of what to expect from each other"

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

21. "The effectiveness and the legitimacy of the counselling profession would be enhanced if counsellors consciously supported specific definitions of normality".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

22. "The criteria of self-awareness, self-fulfilment, self-discovery are not important measures in most counselling sessions".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

23. "Even in multicultural counselling situations, basic implicit concepts, such as "fairness" and "health," are difficult to understand".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

24. "Promoting a student's sense of psychological independence is usually an unsafe goal to strive for in most counselling situations".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

25. "While a person's natural support system (i.e. family, friends, etc.) plays an important role during a period of personal crisis, informal counselling services tend to result in more constructive outcomes".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

26. "How would you react to the following statement? In general counselling services should not be directed toward assisting students to adjust to stressful environmental situations".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

27. "Counsellors need to change not just the content of what they think, but also the way they handle this content if they are to accurately account for the complexity in human behaviour".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

28. "Psychological problems vary with the culture of student".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

29. "How would you rate your understanding of the concept of "relativity" in terms of the goals, objectives, and methods of counselling culturally different students?"

1 Very limited 2 Limited 3 Fairly Aware 4 Very Aware

☐

30. "There are some basic counselling skills that are applicable to create successful outcomes regardless of the student's cultural background".

1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree

☐

At the present moment, how would you rate your own understanding of the following terms:

31. "Culture"

1 Very Limited 2 Limited 3 Good 4 Very Good

☐

32. "Ethnicity"

1 Very Limited 2 Limited 3 Good 4 Very Good

☐

33. "Racism"

- | | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
|--|--|------------------|---------------|--------------------|--------------------------|
| 34. "Mainstreaming" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 35. "Prejudice" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 36. "Multicultural Counselling" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 37. "Ethnocentrism" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 38. "Pluralism" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 39. "Contact Hypothesis" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 40. "Attribution" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 41. "Transcultural" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 42. "Cultural encapsulation" | <i>1 Very Limited</i> | <i>2 Limited</i> | <i>3 Good</i> | <i>4 Very Good</i> | <input type="checkbox"/> |
| 43. "What do you think of the following statement? Traditional healers and counsellors use similar techniques". | <i>1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree</i> | | | | <input type="checkbox"/> |
| 44. "Differential treatment in the provision of mental health services is not necessarily thought to be discriminatory". | <i>1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree</i> | | | | <input type="checkbox"/> |

45. "In the early grades of formal schooling in South Africa the academic achievement of Africans, Indians, and Coloureds is close to parity with the achievement of White mainstream students".
1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree ☐
46. "Research indicates that in the early primary grades girls and boys achieve about equally in mathematics and science".
1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree ☐
47. "Many men who depart from their communities and live in mine camps far from homes and hostel dwellings, leave wives and children to fend for themselves, a phenomenon that contributes to a matriarchal structure".
1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree ☐
48. "In counselling, students from different ethnic/cultural backgrounds should be given the same treatment."
1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree ☐
49. "The difficulty with the concept of "integration" is its implicit bias in favour of the dominant culture".
1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree ☐
50. "Black people are underrepresented in clinical and counselling psychology as compared to Whites".
1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree ☐
51. "How would you rate your ability to conduct an effective counselling interview with a person from a cultural background significantly different to your own?"
1 Very Limited 2 Limited 3 Good 4 Very Good ☐
52. "How would you rate your ability to assess the mental health needs of a person from a cultural background significantly different from your own?"
1 Very Limited 2 Limited 3 Good 4 Very Good ☐
53. "How well would you rate your ability to distinguish "formal" and "informal" counselling strategies?"
1 Very Limited 2 Limited 3 Good 4 Very Good ☐
54. "In general, how would you rate yourself in terms of being able to effectively deal

with biases, discrimination, and prejudices directed at you by a student in a counselling setting?"

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

55. "How well would you rate your ability to accurately identify culturally biased assumptions as they relate to your professional training?"

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

56. "How well would you rate your ability to discuss the role of "method" and "context" as they relate to the process of counselling?"

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

57. "In general, how would you rate your ability to accurately articulate a student's problem who comes from a cultural group significantly different from your own?"

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

58. "How well would you rate your ability to analyse a culture into its component parts?"

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

59. "How would you rate your ability to identify the strengths and the weaknesses of psychological tests in terms of their use with persons from different cultural /racial /ethnic backgrounds?"

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

60. "How would you rate your ability to critique multicultural research?"

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

61. "How would you rate your ability to effectively consult with another mental health professionals concerning the mental health needs of a student whose cultural background is significantly different from your own? "

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

62. "In general, how would you rate your skill level in terms of being able to provide appropriate counselling services to culturally different students?"

1 *Very Limited* 2 *Limited* 3 *Good* 4 *Very Good*

☐

63. "How would you rate your ability to effectively secure information and resources to better serve culturally different students?"

- | | | | | | |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
| | 1 <i>Very Limited</i> | 2 <i>Limited</i> | 3 <i>Good</i> | 4 <i>Very Good</i> | <input type="checkbox"/> |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
64. "How would you rate your ability to accurately assess the mental health needs of female students?"
- | | | | | | |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
| | 1 <i>Very Limited</i> | 2 <i>Limited</i> | 3 <i>Good</i> | 4 <i>Very Good</i> | <input type="checkbox"/> |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
65. "How would you rate your ability to accurately assess the mental health needs of male students?"
- | | | | | | |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
| | 1 <i>Very Limited</i> | 2 <i>Limited</i> | 3 <i>Good</i> | 4 <i>Very Good</i> | <input type="checkbox"/> |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
66. "How would you rate your ability to accurately assess the mental health needs of older colleagues?"
- | | | | | | |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
| | 1 <i>Very Limited</i> | 2 <i>Limited</i> | 3 <i>Good</i> | 4 <i>Very Good</i> | <input type="checkbox"/> |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
67. "How would you rate your ability to accurately assess the mental health needs of students whose closest relatives or family friends are known to be gay men?"
- | | | | | | |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
| | 1 <i>Very Limited</i> | 2 <i>Limited</i> | 3 <i>Good</i> | 4 <i>Very Good</i> | <input type="checkbox"/> |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
68. "How would you rate your ability to accurately assess the mental health needs of students whose closest relatives or family friends are known to be gay women?"
- | | | | | | |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
| | 1 <i>Very Limited</i> | 2 <i>Limited</i> | 3 <i>Good</i> | 4 <i>Very Good</i> | <input type="checkbox"/> |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
69. "How would you rate your ability to accurately assess the mental health needs of handicapped students?"
- | | | | | | |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
| | 1 <i>Very Limited</i> | 2 <i>Limited</i> | 3 <i>Good</i> | 4 <i>Very Good</i> | <input type="checkbox"/> |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
70. "How would you rate your ability to accurately assess the mental health needs of students who come from very poor socioeconomic backgrounds?"
- | | | | | | |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|
| | 1 <i>Very Limited</i> | 2 <i>Limited</i> | 3 <i>Good</i> | 4 <i>Very Good</i> | <input type="checkbox"/> |
|--|-----------------------|------------------|---------------|--------------------|--------------------------|



University of Hawai'i at Mānoa

College of Education • Counselor Education
Wist Hall Annex 2 • Room 221 • 1776 University Avenue • Honolulu, Hawai'i 96822
Cable Address: UNIHAW

July 31, 1995

Peter Mulaudzi
University of Venda
School of Education
Vende
South Africa

Dear Mr. Mulaudi,

I am sorry I have not able to get back to you sooner, but I have had numerous traveling and consultation trips to tend to this summer. yes, you have permission to use the MAKSS in your studies. I would be interested in seeing the specific modifications you make in our original instrument. My colleagues and I would also be very interested in learning more about the outcome of your studies.

Enclosed is a copy of the MAKSS with scoring instructions.

Best wishes for continued success in your research endeavor.

Respectfully,

Michael D'Andrea
Associate Professor

An Equal Opportunity/Affirmative Action Institution

APPENDIX B

HEALTH PROFESSIONS COUNCIL OF SOUTH AFRICA: ETHICAL STANDARDS



THE INTERIM NATIONAL MEDICAL AND DENTAL COUNCIL OF SOUTH AFRICA
GUIDELINES FOR MAKING PROFESSIONAL SERVICES KNOWN

18/5

The Council's *Policy Statement: Aspects of Professional Conduct* states, *inter alia*, that -

- information to be provided shall be purely factual;
- a practitioner is at all times responsible for his or her own professional conduct;
- patients are entitled to protection from misleading promotional advertising or improper competitive activities among practitioners;
- information should not be provided that is incompatible with the principles which govern relationships between members of a profession;
- published material shall make no claim as to the quality of the service or practitioners' personal qualities or level of performance;
- publications improperly drawing attention to a practitioner's practice may well be construed as a professional offence.

1. PUBLICATION OF NOTIFICATIONS OR NOTICES BY PRACTITIONERS

It is permissible for a practitioner to make information about his or her services known by way of the publication of notices in newspapers with a regular circulation (without restriction on the number of times such a notice is published) provided not more than the following information is furnished and provided this is done within the bounds of the Council's policy statement on professional conduct referred to above:

- Names and surname
- profession (e.g. "clinical psychologist", physiotherapist etc.)
- registered qualifications
- registered with the Medical and Dental Council
- practice address
- consulting hours
- telephone number(s)
- field(s) of practice (in this regard it is to be noted that, if a practitioner chooses to make known that he or she practises within a specific field, the practitioner assumes a legal and ethical responsibility for having an acceptable level of professional competence within that field of expertise; it is also to be noted that "field of practice" does not equate to a "field of interest")
- information regarding financial arrangements, provided that such information is limited to statements relating to formal arrangements in a practice, e.g. "medical schemes tariffs charged", "credit cards acceptable" and the like, without reference to discounts or *quantum* of fees.

Apart from the utilisation of newspapers with a regular circulation, it is also permissible for practitioners to make use of other media, printed or electronic.

Practitioners may also circulate notices or announcements in bulk to the general public subject to the above guidelines being adhered to at all times.

In terms of a ruling of the Professional Board for Psychology psychologists may also publish factual information regarding workshops and group psychotherapy with the specific exclusion of fees to be charged for such services.

Practitioners should bear in mind that the injudicious use of colour or special lay-out effects or photographs could well be considered incompatible with generally accepted norms within the profession.

It is not possible for the Professional Board to consider, on an individual basis, notifications to be published by practitioners however, should a complaint be received, the Professional Board retains the final authority for deciding on the acceptability or not of the content and format of notifications put out by practitioners.

If a practice had been taken over from another practitioner, the format above could be used with minor alterations to indicate that the practice was previously owned by someone else.

2. USE OF LOGOS ON STATIONERY

During the Council's meeting in October 1994 it was also resolved that there was no objection to practitioners using logos on stationery provided that -

- such logos were in accordance with accepted professional standards;
- they were not misleading or improperly intending to draw attention to a practitioner's practice;
- complaints addressed to the Council relating to the use of logos contrary to the above guidelines would be dealt with in terms of the appropriate regulations;
- practitioners be encouraged to approach their association or society for guidance if they have doubts as to the appropriateness of a logo.

3. KENTEKENS WAT DIE BESTAAN VAN GENEESKUNDIGE PRAKTYKE AANDUI

Die Uitvoerende Komitee van die Raad het besluit dat dit geboekstaaf word dat die gebruik deur praktisyns van 'n glasbord met swart letters wat met 'n konstante wit lig van binne verlig word, as 'n kenteken om die bestaan van praktyke aan te dui, aanvaarbaar is, mits slegs die beroep van die praktisyn of vertalings daarvan aangedui word bv. "kliniese sielkundige - clinical psychologist", "arbeidsterapeut - occupational therapist").

4. BENAMING VAN GEBOUE

In Maart 1994 het die Uitvoerende Komitee van die Raad besluit dat die beleid van die Raad rakende die benaming van geboue aangepas word deur dit te stel dat 'n gebou wat betrek word deur beroepslui wat by die Raad geregistreer is slegs 'n naam mag hê wat die beroep van die okkupeerders aandui mits minstens twee sodanige onafhanklike beroepspraktyke in so 'n gebou beoefen word, aangesien, indien daar slegs één bepaalde beroepspraktyk (bv geneesheer, radiografis, optometris) in so 'n gebou is en die gebou se naam na daardie beroep verwys (bv mediese sentrum, sielkunde -sentrum, optometrie-sentrum) die indruk kan ontstaan dat daardie praktyk belangriker is as ander individuele praktyke.

5. NAME VAN PRAKTISYNS IN TELEFOONGIDS EN GEEL BLADSYE (SIELKUNDIGES)

In Oktober 1994 het die Beroepsraad vir Sielkunde besluit dat sielkundiges wel hulle name in die gewone uitgawe van die telefoongids onder die opskrif "Sielkundiges/Psychologists", kan laat publiseer met dien verstande dat die registrasiekategorie(ë) ook vermeld moet word.

6. LISTING OF NAMES OF PRACTITIONERS IN DIRECTORIES

The Executive Committee of Council considered the matter at its meeting in May 1995 and noted that in terms of Council's "Guidelines for making professional-services known" it was permissible for practitioners to make information about their services known in any media, printed or electronic, in the opinion of the committee there were no grounds for regarding directories as falling outside the reference to "media" in the guidelines concerned and the prohibition on the publication of information in directories in a differentiated manner therefore fell away, provided the information as such did not differ from the information which could be made known in other media.

— oOo —

std_lectac-guid.in

DEPARTEMENT VAN GESONDHEID

No. R.1379

12 Augustus 1994

DIE SUID-AFRIKAANSE GENEESKUNDIGE
EN TANDHEELKUNDIGE RAADREËLS WAT DIE HANDELINGE OF VERSUIME
UITEENSIT TEN OPSIGTE WAARVAN 'N
BEROEPSRAAD EN DIE RAAD TUGSTAPPE KAN
DOEN

Die Minister van Gesondheid het kragtens artikel 50(2) van die Wet op Geneeshere, Tandartse en Aanvullende Gesondheidsdiensberoepers, 1974 (Wet No. 56 van 1974), die reëls goedgekeur wat deur die Suid-Afrikaanse Geneeskundige en Tandheelkundige Raad ingevolge artikel 50(1) van die Wet uitgevaardig is en in die bylae hiervan uiteengesit word.

BYLAE

WOORDOMSKRYWING

1. In hierdie reëls het enige uitdrukking waaraan 'n betekenis in die Wet geheg is, daardie betekenis, en, tensy uit die samehang anders blyk, beteken -

"aanhangel" 'n aanhangel by hierdie reëls;

"assosiasie" 'n vorm van praktykvoering waar twee of meer praktisyns vir hulle eie rekening praktiseer maar gemeenskaplike bates deel;

"die Wet" die Wet op Geneeshere, Tandartse en Aanvullende Gesondheidsdiensberoepers, 1974 (Wet No. 56 van 1974);

"noue samewerking" oorlegpleging deur 'n praktisyn in die een of ander stadium van behandeling met 'n ander geneesheer, tandarts of praktisyn soos vermeld en die voorsiening aan die einde van die behandeling van 'n verslag oor die behandeling aan die geneesheer, tandarts of praktisyn met wie hy oorleg gepleeg het;

"praktisyn" 'n persoon geregistreer ingevolge artikel 32 of 37 van die Wet, en, by die toepassing van subreëls 6 tot 9 van hierdie Bylae, ook 'n regspersoon wat kragtens artikel 54A van die Wet vrygestel is van registrasie;

"toesig" die aanvaarding van aanspreeklikheid vir die handeling van 'n ander praktisyn.

HANDELINGE OF VERSUIME WAT
ONBETAAMLIKE OF SKANDELIKE GEDRAG IS

2. Die volgende handeling of versuime deur 'n,

DEPARTMENT OF HEALTH

No R. 1379

12 August 1994

THE SOUTH AFRICAN MEDICAL AND
DENTAL COUNCILRULES SPECIFYING THE ACTS OR OMISSIONS
IN RESPECT OF WHICH DISCIPLINARY STEPS
MAY BE TAKEN BY A PROFESSIONAL BOARD
AND THE COUNCIL

The Minister of Health has, in terms of section 50(2) of the Medical, Dental and Supplementary Health Services Professions Act, 1974 (Act No 56 of 1974), approved the rules made by the South African Medical and Dental Council under section 50(1) of the Act and set out in the Schedule hereto.

SCHEDULE

DEFINITIONS

1. In these rules any expression to which a meaning has been assigned in the Act shall bear such meaning, and unless the context indicates otherwise -

"annexure" means an annexure to these rules;

"association" means a form of practising where two or more practitioners practise for their own account but share communal assets;

"close collaboration" means consultation by a practitioner, at one stage or another in the treatment of a patient, of another medical practitioner, dentist or practitioner as mentioned and the furnishing at the end of the treatment of a report on the treatment to the medical practitioner, dentist or practitioner he consulted;

"practitioner" means a person registered in terms of section 32 or 37 of the Act and, in the application of subrules 6 to 9 of this Schedule, also a juristic person exempted from registration in terms of section 54A of the Act;

"supervision" means the acceptance of liability for the acts of another practitioner;

"the Act" means the Medical, Dental and Supplementary Health Service Professions Act, 1974 (Act No 56 of 1974).

ACTS OR OMISSIONS WHICH CONSTITUTE
IMPROPER OR DISGRACEFUL CONDUCT

2. The following acts or omissions by a

praktisyn is handelinge of versuime ten opsigte waarvan 'n beroepsraad en die raad tugstappe kragtens Hoofstuk IV van die Wet kan doen:

Adverteer

(1) Advertering van sy dienste op 'n onprofessionele wyse of sodanige advertensie toelaat, goedkeur of daartoe instem.

Werwing en lok van pasiënte

(2) Die werwing of lok van pasiënte, hetsy persoonlik of deur bemiddeling van agente of op enige ander manier.

Rondreispraktyk

(3) Die uitoefening deur 'n praktisyn van 'n gereelde rondreispraktyk op 'n plek waar 'n ander praktisyn gevestig is: Met dien verstande dat geen tugstappe teen sodanige praktisyn gedoen word nie indien hy in sodanige rondreispraktyk dieselfde diens teen dieselfde koste aan 'n pasiënt lewer as wat hy sou doen in die gebied waarin hy woonagtig is.

Benaming van praktyke

(4) Die gebruik, in die naam van 'n praktyk van -

(a) enige naam of uitdrukking behalwe die naam van die praktisyn of in die geval van praktisyns wat in 'n vennootskap of as 'n regspersoon praktiseer, die name van sodanige praktisyns;

(b) die uitdrukking "hospitaal" of "kliniek" of enige ander woorde wat die indruk kan skep dat die praktyk deel uitmaak van of in assosiasie is met 'n hospitaal, kliniek of soortgelyke inrigting.

Inligting op professionele skryfbehoeftes

(5) (a) Die druk of laat druk deur 'n praktisyn op briefhoofde en rekeningvorme van enige ander inligting as die praktisyn se naam, beroep, geregistreerde kategorie en spesialiteit (indien van toepassing), geregistreerde kwalifikasies, akademiese kwalifikasies (uitgesonderd professionele kwalifikasies) en eregrade in afgekorte vorm, adresse, telefoonnommers, spreekure en praktyknommer: Met dien verstande dat 'n regspersoon wat kragtens artikel 54A van die Wet vrygestel is van registrasie of 'n groep praktisyns wat in vennootskap praktiseer,

practitioner shall constitute acts or omissions in respect of which a professional board and the council may take disciplinary steps in terms of Chapter IV of the Act:

Advertising

(1) Advertising his services in an unprofessional manner or permitting, sanctioning or acquiescing in such advertisement.

Canvassing and touting

(2) Canvassing or touting for patients, whether personally or through agents or in any other manner.

Itinerant practice

(3) Carrying on a regular itinerant practice at a place where another practitioner is established: Provided that no disciplinary steps shall be taken against such practitioner if he, in such itinerant practice, renders the same service to a patient, at the same cost, as the service he would render in the area in which he is resident.

Naming of practices

(4) The use, in the name of a practice of -

(a) any name or expression, except the name of the practitioner or where practitioners practise in partnership or as a juristic person, the names of such practitioners;

(b) the expression "hospital" or "clinic" or any other words which may give the impression that such practice forms a part of or is in association with a hospital, clinic or similar institution.

Information on professional stationary

(5) (a) Printing or having printed on letter-heads and account forms any information other than the practitioner's name, profession, registered category and speciality (if applicable), his registered qualifications, academic qualifications (other than professional qualifications) and honorary degrees in abbreviated form, and his addresses, telephone numbers, hours of consultation and his addresses, telephone numbers, hours of consultation and practice number: Provided that a juristic person exempted from registration under section

sodanige feit op briefhoofde en rekeningvorms mag aandui.

(b) Die gebruik van voorskrifvorms en koeverte met die naam en adres van 'n apteker daarop gedruk.

54A of the Act or a group of practitioners practising in partnership may indicate such fact on their letterheads and account forms.

(b) The use of prescription forms and envelopes on which the name and address of a pharmacist are printed.

Gelde en kommissie

(6) Die aanneem deur 'n praktisyn van kommissie van persone of ander praktisyns as teenprestasie vir die aankoop, verkoop of verskaffing van enige goedere, stowwe of materiale wat deur hom in die uitoefening van sy professionele praktyk gebruik word.

(7) Die betaal van kommissie aan enige persoon vir die aanbeveling van pasiënte.

(8) Die deel van gelde (digotomie) met enige persoon of praktisyn wat nie eweredig deelgeneem het aan die dienste waarvoor die gelde gevorder word nie.

(9) Die hef of ontvang van gelde vir dienste nie persoonlik gelewer nie, behalwe gelde vir dienste gelewer deur 'n ander praktisyn met wie hy geassosieer is as 'n vennoot of as 'n aandeelhouer of as 'n locum tenens.

Vennootskappe en regspersone

(10) Praktisering in vennootskap of assosiasie met 'n persoon wat nie ingevolge die Wet geregistreer is nie.

(11) Praktisering in of as 'n regspersoon wat nie ingevolge die Wet vrygestel is van registrasie nie of wat kragtens artikel 54A van die Wet vrygestel is van registrasie maar nie die voorwaardes van sodanige vrystelling nakom nie.

(12) Praktisering in 'n vennootskap, assosiasie of regspersoon buite die omvang van die beroep ten opsigte waarvan hy by die raad geregistreer is.

Supersessie

(13) Die oorneem van 'n pasiënt sonder om redelike stappe te doen om die praktisyn oorspronklik in beheer van die geval daaromtrent in te lig, in gevalle waar hy daarvan bewus behoort te wees dat die pasiënt onder behandeling van 'n ander praktisyn is.

Verhinderings van 'n pasiënt

(14) Die verhinderings van 'n pasiënt of iemand wat ten behoeve van 'n pasiënt optree om die mening of behandeling van 'n ander praktisyn te bekom.

Fees and commissions

(6) Acceptance by a practitioner of commissions from any person or other practitioner in return for the purchase, sale or supply of any goods, substances or materials used by him in the conduct of his professional practice.

(7) Paying commission to any person for recommending patients.

(8) Sharing fees (dichotomy) with any person or other practitioner who has not taken a commensurate part in the services for which the fees are charged.

(9) Charging or receiving fees for services not personally rendered, except for services rendered by another practitioner with whom he is associated as a partner or as a shareholder or as a locum tenens.

Partnership and juristic persons

(10) Practising in partnership or association with any person not registered in terms of the Act.

(11) Practising in or as a juristic person who is not exempted from registration in terms of the Act or who is exempted under section 54A of the Act but does not comply with the conditions of such exemption.

(12) Practising in a partnership, association or juristic person outside the scope of the profession in respect of which he is registered with the council.

Supersession

(13) Superseding another practitioner without taking reasonable steps to inform the practitioner originally in charge of the case, in cases where he should be aware that the patient is under the treatment of another practitioner.

Impeding a patient

(14) Impeding a patient or someone acting on behalf of a patient from obtaining the opinion or treatment of another practitioner.

Professionele reputasie van kollegas

(15) Die maak van onregverdigbare toespelings op die eerbaarheid of professionele reputasie of bekwaamheid van 'n persoon wat ingevolge die Wet geregistreer is.

Professionele geheimhouding

(16) Die bekendmaking van enige inligting aangaande 'n pasiënt sonder die toestemming van die pasiënt, of in die geval van 'n minderjarige sonder die skriftelike toestemming van sy ouer of voog, of in die geval 'n pasiënt wat oorlede is, sonder die skriftelike toestemming van sy naasbestaande of die eksekuteur van sy boedel: Met dien verstande dat 'n praktisyn in 'n geregtshof, onder protes, in opdrag van die voorsittende regterlike beamppte, inligting aangaande 'n pasiënt moet bekendmaak.

Sertifikaat en verslae

(17) Die uitreiking van 'n siektesertifikaat sonder dat sodanige sertifikaat die volgende inligting bevat:

- (a) Die naam, adres en kwalifikasies van die praktisyn;
- (b) die naam van die pasiënt;
- (c) die werkgewernommer van die pasiënt (indien van toepassing);
- (d) die datum en tyd van die ondersoek;
- (e) of die sertifikaat uitgereik word na aanleiding van persoonlike waarnemings deur die praktisyn tydens 'n ondersoek, of na aanleiding van inligting wat hy van die pasiënt ontvang het en wat gegronde is op aanvaarbare mediese gronde;
- (f) 'n beskrywing van die siekte, aandoening of kwaal in leke taal;
- (g) of die pasiënt totaal ongeskik vir werk is en of die pasiënt minder inspannende take in die werksituasie kan verrig;
- (h) die presiese tydperk waarvoor siekteverlof aanbeveel word;
- (i) die datum waarop die sertifikaat uitgereik is; en
- (j) 'n duidelike aanduiding van die identiteit van die praktisyn wat die sertifikaat uitreik.

Professional reputation of colleagues

(15) Making unfounded allusions regarding the probity or professional reputation or skill of any person registered under the Act.

Professional secrecy

(16) Divulging any information regarding a patient which ought not to be divulged, except with the express consent of the patient or, in the case of a minor, with the written consent of his parent or guardian or, in the case of a deceased patient, with the written consent of his next-of-kin or the executor of his estate: Provided that a practitioner shall, under protest, give information regarding a patient in a court of law if so instructed by the presiding judicial officer.

Certificates and reports

(17) Granting a certificate of illness without such certificate containing the following information:

- (a) The name, address and qualifications of the practitioner;
- (b) the name of the patient;
- (c) the employment number of the patient (if applicable);
- (d) the date and time of the examination;
- (e) whether the certificate is being issued as a result of personal observations by the practitioner during an examination, or as the result of information received from the patient and which is based on acceptable medical grounds;
- (f) a description of the illness, disorder or malady in laymen's language;
- (g) whether the patient is totally indisposed for duty or whether the patient will be able to perform less strenuous duties in the work situation;
- (h) the exact period of recommended sick leave;
- (i) the date of issue of the certificate of illness; and
- (j) a clear indication of the identity of the practitioner who issued the certificate.

Professionele aanstellings

(18) Die aanvaarding van 'n professionele aanstelling, tensy die aanstellingskontrak op skrif gestel is, op versoek ter beskikking van die raad is, en nie op 'n grondslag berus wat vir die belange van die publiek of die beroep nadelig is nie.

Geheime geneesmiddels

(19) By die uitoefen van sy praktyk gebruik maak -

(a) van enige vorm van behandeling, apparaat of tegniese proses wat geheim is of wat voorgedee geheim te wees;

(b) van enige apparaat wat by ondersoek blyk nie in staat te wees om te voldoen aan die aansprake wat ten opsigte daarvan gemaak word nie.

Spreekkamers

(20) Spreek- of wagkamers deel met persone wat nie ingevolge die Wet geregistreer is nie, of 'n ingang deur of 'n naamplaat by die ingang tot so 'n persoon se spreek- of wagkamers of sakeonderneming hê.

Wettlike pligte van die raad

(21) Enige opsetlike handeling of versuim wat verhinder of daarop bereken is om te verhinder dat die raad of 'n ampsdraer daarvan of die registrateur sy wettlike pligte uitvoer.

(22) Kommunikasie met 'n persoon wat 'n praktisyn weet of redelikerwys behoort te weet 'n getuie is by 'n tugondersoek wat gehou staan te word na die gedrag van die betrokke praktisyn oor enige aspek van die getuie is wat sodanige getuie by die ondersoek gaan aflê, of sodanige kommunikasie namens hom toelaat, goedkeur of stilswyend daartoe instem.

Uitbuiting

(23) Toelaat dat hy uitgebuit word op 'n manier wat nadelig is vir die openbare of professionele belang.

Finansiële belang in hospitale

(24) Die verwysing van pasiënte na 'n private kliniek of hospitaal waarin die praktisyn 'n finansiële belang het, sonder dat sodanige praktisyn 'n ooglopende kennisgewing in sy wagkamer vertoon waarop aangedui word dat hy 'n finansiële belang in daardie kliniek of hospitaal het.

Professional appointments

(18) Acceptance of any professional appointment unless the contract of appointment is in writing, is available to the council on request and is not drawn up on a basis inimical to the interests of the public or the profession.

Secret remedies

(19) Making use in the conduct of his practice-

(a) of any form of treatment, apparatus or technical process which is secret or is claimed to be secret;

(b) of any apparatus which proves upon investigation to be incapable of fulfilling the claims made in regard thereto.

Consulting rooms

(20) Sharing consulting or waiting rooms with any person not registered in terms of the Act or having an entrance through or a name-plate at the entrance of such a person's consulting or waiting rooms or business.

Council's statutory duties

(21) Any wilful act or omission which prevents or is calculated to prevent the council or any office-bearer of the council or the registrar from carrying out its/his statutory duties.

(22) Communicating with any person whom a practitioner knows or should reasonably know to be a witness in a disciplinary inquiry to be held into the conduct of the practitioner concerned on any aspect of evidence to be given by such witness at the inquiry, or permitting, sanctioning or acquiescing in such communication on his behalf.

Exploitation

(23) Permitting himself to be exploited in a manner detrimental to the public or professional interest.

Financial interest in hospitals

(24) Referring patients to a private clinic or hospital in which the practitioner has a financial interest without displaying a conspicuous notice in his waiting rooms indicating that he has a financial interest in that clinic or hospital.

Verberging

(25) Die indiensneming van iemand as locum tenens wat nie geregistreer is vir die beroep waarvoor hy aldus in diens geneem is nie en wat nie, waar van toepassing, deur die raad en die betrokke beroepsraad bevoeg geag word om onafhanklike praktykvoering te beoefen nie.

(26) Die indiensneming van ongeregisteerde gesondheidsdienspersoneel of samewerking of oorlegpleging met 'n persoon wat nie aldus geregistreer is nie.

(27) Konsultasie met of die verlening van hulp of bystand op enige wyse aan iemand wat nie ingevolge die Wet op Geneeshere, Tandartse en Aanvullende Gesondheidsdiensberoep, 1974, of die Wet op Aptekers, 1974, of die Wet op Verpleging, 1978, of die Wet op Maatskaplike Werk, 1978, of die Wet op Tandtegnici, 1979, of die Wet op die Onderwysbeleid, 1967, of die Wet op Onderwys vir Kleurlinge, 1963, of die Wet op Onderwys vir Indiërs, 1965, of die Wet op Swart Onderwys, 1953, geregistreer is nie en wat praktiseer of wat op 'n gereelde grondslag 'n handeling verrig wat ten doel het -

(a) die diagnose, behandeling of voorkoming van liggaamlike en/of geestesgestremdhede, -ongesteldhede of -gebreke by 'n ander persoon; of

(b) die behandeling of die uitvoer van 'n operasie of die lewering van advies gewoonlik gedoen of gelewer deur 'n tandarts; of

(c) enige behandeling of die uitvoer van 'n operasie of die lewering van advies ter voorbereiding van of vir die doel van of in verband met die vervaardiging, herstel, lewering, inpassing, invoeging of bevestiging van kunstande of ander dergelike toestelle:

Met dien verstande dat hierdie reël nie van toepassing is nie -

(i) op hulpverlening aan so 'n persoon in geval van nood waar die praktisyn die raad na sodanige hulpverlening daarvan in kennis gestel het; of

(ii) op konsultasie met of hulpverlening aan persone of organisasies wat deur die beroepsraad goedgekeur is.

Verrigting van professionele handeling

(28) Die verrigting, uitgesonderd in 'n noodgeval van professionele handeling waarvoor die praktisyn

Covering

(25) Employing as a locum tenens any person who is not registered for the profession for which he is so employed and, where applicable, who is not deemed by the council and the professional board concerned to be competent to practise independently.

(26) Employing unregistered health service staff or co-operating or consulting with any person not so registered.

(27) Consulting with or in any way assisting or supporting any person who is not registered in terms of the Medical, Dental and Supplementary Health Services Professions Act, 1974, or the Pharmacy Act, 1974, or the Nursing Act, 1978, or the Social Work Act, 1978, or the Dental Technicians Act, 1979, or the Education Policy Act, 1967, or the Coloured Persons Education Act, 1963, or the Indians Education Act, 1965, or the Black Education Act, 1953, and who is in practice or who performs an act on a regular basis regarding -

(a) the diagnosis, treatment or prevention of physical or mental disabilities, illnesses or defects in any other person; or

(b) any operation or treatment or advice usually performed or given by a dentist; or

(c) any operation or treatment or advice performed or given in preparation of or for the purpose of or regarding the manufacture, repair, supply, fitting, insertion or fixing of dentures or other similar dental apparatus:

Provided that this rule shall not apply to -

(i) assistance to such a person in an emergency where the practitioner informs the council of such emergency act; or

(ii) consultation with or assistance to persons or organisations approved by the professional board.

Performance of professional acts

(28) The performance, except in an emergency, of professional acts for which the practitioner is

onvoldoende opleiding en/of ontoereikende ondervinding het, en/of in onbehoorlike omstandighede en/of in 'n onbehoorlike omgewing.

(29) Die verrigting, uitgesonderd in 'n noodgeval, van professionele handeling waar toestand waargeneem of vermoed word wat mediese aandag verg, tensy in noue samewerking met 'n geneesheer.

(30) Die verrigting van 'n handeling of versuim uiteengesit in 'n aanhangsel wat betrekking het op die beroep waarvoor 'n praktisyn geregistreer is.

inadequately trained and/or insufficiently experienced, and/or under improper conditions and/or in improper surroundings.

(29) The performance, except in an emergency, of professional acts where conditions calling for medical attention are observed or suspected, except in close collaboration with a medical practitioner.

(30) The performance by a practitioner of any act or omission set out in an annexure to these rules applicable to the profession for which he is registered.

Herroeping

3. Goewermentskennisgewings Nos. R.2290 van 3 Desember 1976, R.2370 van 3 Desember 1976, R.2310 van 3 Desember 1976, R.2314 van 3 Desember 1976, R.2336 van 3 Desember 1976, R.2338 van 3 Desember 1976, R.2340 van 3 Desember 1976, R.2342 van 3 Desember 1976, R.2346 van 3 Desember 1976, R.2352 van 3 Desember 1976, R.2354 van 3 Desember 1976, R.2358 van 3 Desember 1976, R.2366 van 3 Desember 1976, R.1836 van 16 September 1977, R.1838 van 16 September 1977, R.1848 van 16 September 1977, R.1852 van 16 September 1977, R.1862 van 16 September 1977, R.1867 van 16 September 1977, R.456 van 10 Maart 1978, R.1043 van 26 Mei 1978, R.1840 van 28 Augustus 1981, R.586 van 18 Maart 1983, R.1735 van 9 Augustus 1985, R.1463 van 10 Julie 1987, R.2463 van 30 Oktober 1987, R.2834 van 24 Desember 1987, R.571 van 16 Maart 1990, R.991 van 11 Mei 1990, R.1256 van 8 Junie 1990, R.65 van 11 Januarie 1991, R.435 van 8 Maart 1991, R.844 van 19 April 1991 en R.2907 van 6 Desember 1991 word hierby herroep.

Repeal

3. Government Notices Nos. R.2290 of 3 December 1976, R.2370 of 3 December 1976, R.2310 of 3 December 1976, R.2314 of 3 December 1976, R.2336 of 3 December 1976, R.2338 of 3 December 1976, R.2340 of 3 December 1976, R.2342 of 3 December 1976, R.2346 of 3 December 1976, R.2352 of 3 December 1976, R.2354 of 3 December 1976, R.2358 of 3 December 1976, R.2366 of 3 December 1976, R.1836 of 16 September 1977, R.1838 of 16 September 1977, R.1848 of 16 September 1977, R.1852 of 16 September 1977, R.1862 of 16 September 1977, R.1867 of 16 September 1977, R.456 of 10 March 1978, R.1043 of 26 May 1978, R.1840 of 28 August 1981, R.586 of 18 March 1983, R.1735 of 9 August 1985, R.1463 of 10 July 1987, R.2463 of 30 October 1987, R.2834 of 24 December 1987, R.571 of 16 March 1990, R.991 of 11 May 1990, R.1256 of 8 June 1990, R.65 of 11 January 1991, R.435 of 8 March 1991, R.844 of 19 April 1991 en R.2907 of 6 December 1991 are hereby repealed.

AANHANGSEL 17

Die volgende handeling van versuim is van toepassing op 'n sielkundige, 'n intern-sielkundige, 'n student in die sielkunde, 'n psigometris en 'n psigotegnikus, na gelang van die geval:

Verrigting van professionele handeling deur 'n sielkundige

1. Versuim deur 'n sielkundige om hom te beperk tot die sielkundige diagnostiek en praktykvoering op die gebied van sielkunde waarin hy opleiding ontvang het met inagneming van sowel die omvang as die beperkings van sy professionele kundigheid.

2. Versuim deur 'n sielkundige om met mediese praktisyns en ander gesondheidspraktisyns wat by die raad geregistreer is, saam te werk en te kommunikeer met betrekking tot die diagnose en behandeling van pasiënte.

3. Versuim deur 'n sielkundige om 'n pasiënt, waar die pasiënt se probleme en behoeftes buite die omvang van die sielkunde-beroep val, na 'n geskikte gesondheidspraktisyn wat by die raad geregistreer is, te verwys.

4. Die verspreiding deur 'n sielkundige aan die algemene publiek van kennisgewings of aankondigings in groot maat wat nie beperk is nie tot feitelike inligting oor sy professionele praktyk of wat van 'n reklame-aard is.

Verrigting van professionele handeling deur 'n intern-sielkundige

5. Privaatpraktisering deur 'n intern-sielkundige.

6. Deurloping van 'n internskap wat nie vooraf deur die raad goedgekeur is nie of deurloping van 'n internskap by 'n opleidingsinstansie of 'n privaatpraktyk wat nie vir die doel deur die raad goedgekeur is nie of indien dit nie geskied onder toesig en beheer van 'n senior sielkundige nie.

7. Praktisering deur 'n persoon wat, alhoewel hy sy internskap voltooi het, nog nie aan alle vereistes vir registrasie as sielkundige voldoen nie, as 'n intern-sielkundige of as 'n sielkundige in enige kategorie, of indienstreding deur so 'n persoon as intern-sielkundige of sielkundige by 'n instansie of 'n privaatpraktiserende sielkundige.

8. Die handeling en versuim in paragrawe 1 tot 4 tot hierdie Aanghangsel vermeld is mutatis mutandis van toepassing op 'n intern-sielkundige.

ANNEXURE 17

The following acts or omissions shall apply to a psychologist, an intern psychologist a psychometrist, a psychotechnician and a student in psychology, as the case may be:

Performance of professional acts by a psychologist

1. Failure by a psychologist to confine himself to psychological diagnosis and practice in the field of psychology in which he has been trained, regard being had to both the extent and limits of his professional expertise.

2. Failure by a psychologist to co-operate and communicate with medical practitioners and other health practitioners in the diagnosis and treatment of patients.

3. Failure by a psychologist to refer a patient to an appropriate health practitioner registered with the council when the patient's problems and needs fall beyond the scope of psychology.

4. The circulation by a psychologist to the general public of notices or announcements in bulk which are not limited to facts of his professional practice or are of a publicity nature.

Performance of professional acts by an intern psychologist

5. Conducting by an intern psychologist of a private practice.

6. Serving an internship without the prior approval of the council or serving an internship at a training institution or in a private practice not approved for the purpose by the council or if an internship is not served under the supervision and control of a psychologist.

7. Practising by a person who has completed his internship but who has not satisfied all the academic requirements for registration as a psychologist as an intern psychologist or as a psychologist in any category, or taking up employment by such a person as an intern psychologist or psychologist at an institution or with a psychologist in private practice.

8. The acts and omissions contained in paragraphs 1 to 4 of this Annexure shall mutatis mutandis apply to an intern psychologist.

Verrigting van professionele handeling deur 'n psigometris

9. Die uitoefening deur 'n psigometris van 'n privaattraktyk.

10. Die gebruik deur 'n psigometris van toetse wat deur die Toetskommissie van die Republiek van Suid-Afrika as B- of C-vlak sielkundige toetse geklassifiseer is, sonder die leiding en toesig van 'n geregistreerde sielkundige of sonder dat hy in diens is by 'n geregistreerde sielkundige: Met dien verstande dat so 'n psigometris in konsultasie met en met die skriftelike magtiging van 'n geregistreerde sielkundige 'n aanduiding mag gee of die toetsling aan die gestelde posvereistes voldoen het al dan nie waar die afsny-punte van die betrokke toetse deur 'n geregistreerde sielkundige bepaal is.

11. Die keuse deur 'n psigometris van die toetsmateriaal vir die evaluering van 'n pasiënt en die oordra van die toetsresultate en interpretasie daarvan deur hom aan die pasiënt of kliënt.

12. Die gebruikmaking van toetse deur 'n psigometris ten opsigte waarvan hy nie genoegsame opleiding ontvang het nie.

13. Die diagnosering en terapeutiese behandeling van 'n pasiënt deur 'n psigometris.

Verrigting van professionele handeling deur 'n psigotegnikus

14. Die uitoefening deur 'n psigotegnikus van 'n privaattraktyk.

15. Die gebruik deur 'n psigotegnikus van sielkundige toetse wat deur die Toetskommissie van die Republiek van Suid-Afrika as C-vlak sielkundige toetse geklassifiseer is.

16. Die gebruik deur 'n psigotegnikus van sielkundige toetse wat deur die Toetskommissie van die Republiek van Suid-Afrika as B-vlak sielkundige toetse geklassifiseer is sonder die leiding en toesig van 'n geregistreerde sielkundige of sonder dat hy in diens is by 'n geregistreerde sielkundige: Met dien verstande dat hy in konsultasie met en met die skriftelike magtiging van 'n geregistreerde sielkundige 'n aanduiding mag gee of die toetsling aan die gestelde posvereistes voldoen het al dan nie, waar die afsny-punte van die betrokke toetse deur 'n geregistreerde sielkundige bepaal is.

Verrigting van professionele handeling deur 'n student in sielkunde

17. Versuim deur 'n student in sielkunde om professionele handeling onder toesig van 'n geregistreer-

Performance of professional acts by a psychometrist

9. Conducting by a psychometrist of a private practice.

10. The use by a psychometrist of tests classified as B or C level psychological tests by the Test Commission of the Republic of South Africa, except under the direction and supervision or in the employ of a registered psychologist: Provided that such a psychometrist may in consultation with and with the written authorisation of a registered psychologist disclose whether or not a testee complied with the set job requirements, where the cut-off points of the tests concerned have been determined by a registered psychologist.

11. The selection by a psychometrist of the test material for the assessment of a patient or client and the communication of test results and the interpretation thereof to the patient or client.

12. The use by a psychometrist of tests in respect of which he has had inadequate training.

13. The diagnosis or therapeutic treatment of a patient by a psychometrist.

Performance of professional acts by a psychotechnician

14. Conducting as a psychotechnician of a private practice.

15. The use by a psychotechnician of tests classified as C level psychological tests by the Test Commission of the Republic of South Africa.

16. The use by a psychotechnician of tests classified as B level psychological tests by the Test Commission of the Republic of South Africa, except under the direction and supervision or in the employ of a registered psychologist: Provided that he may in consultation with and with the written authorisation of a registered psychologist disclose whether or not a testee complied with the set job requirements, where the cut-off points of the tests concerned have been determined by a registered psychologist.

Performance of professional acts by a student in psychology

17. Failure by a student in psychology to perform professional acts under the supervision of a registered

de sielkundige te verrig en dit te beperk tot die hande-
linge wat direk verband hou met sy opleiding in
sielkunde.

psychologist and to limit such acts to acts directly
related to his training in psychology.

APPENDIX C

- 1. LETTER REQUESTING FOR PERMISSION TO CONDUCT RESEARCH IN THE NORTHERN PROVINCE SCHOOLS**
- 2. LETTER OF APPROVAL TO CARRY OUT RESEARCH**
- 3. LETTER REQUESTING PARTICIPANTS TO COMPLETE THE RESEARCH SURVEY**

University of Venda
Private Bag X5050
THOHOYANDOU, 0950
Northern Province
SOUTH AFRICA

28 January 1998

The Superintendent-General
Department of Education, Arts, Culture and Science
Pietersburg, 0700

Dear Sir/Madam

**RE: REQUEST FOR CONDUCTING RESEARCH IN THE NORTHERN
PROVINCE SCHOOLS**

The matter above refers.

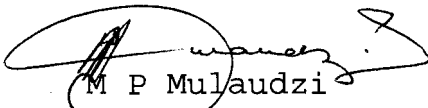
I am a lecturer at the University of Venda and a degree seeking student at the University of South Africa. I intend to obtain relevant information regarding multicultural issues and race relations issues in the present school system, through the distribution of surveys to selected teachers of randomly sampled schools.

The information obtained would constitute part of my research and is very essential.

May I therefore seek a written permission for use when I visit schools that I would choose. My fieldwork takes place through January and February 1998.

Thanking you immensely.

Respectfully


M P Mulaudzi
[RESEARCHER]



NORTHERN PROVINCE

EDUCATION, ARTS, CULTURE & SPORTS

REF: MULAUDZI
ENQ: T.S. NTSANDENI

09/02/1998

*Mr M.P. Mulaudzi
University of Venda
Private Bag X5050
THOHOYANDOU
0950*

APPLICATION TO DO RESEARCH

Your application to conduct research in schools in the province is hereby granted.

Kindly liaise with Regional Directors and Principals of schools you wish to visit before your intended visits.


.....
SUPERINTENDENT GENERAL

FROM: Muofhe Mulaudzi
Department of Psychology of Education
University of Venda
Private Bag X5050
Thohoyandou
0950

Cell No. 0822005554 W/Tel. (0159) 824757 Fax. (0159) 824749
Email. MulaudP@caddy.univen.ac.za

TO: Participant

DATE: 31 March 1998

SUBJECT: REQUEST FOR COMPLETION OF THE RESEARCH SURVEY

I invite you to experience multicultural issues through the reading and completion of The Modified Version of the Multicultural Awareness-Knowledge-Skills Survey hereunder. This survey is about a number of issues involved when school counsellors and educators interact with students who come from a different cultural background. In case you have not experienced working with students of other cultures, respond by picking a response which would relate when such a situation arises.

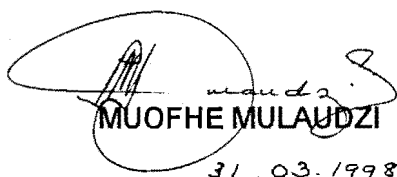
To ensure confidentiality, no names are required. The survey is not intended to evaluate you as a teacher or a school counsellor. No marks or grades will be awarded as a result of completing the survey, there is no competition involved. All responses from 1 to 4 are equally valued.

Please use the accompanying envelope to mail the questionnaire back to the researcher.

Your participation is highly esteemed.

Thanking you immensely for your cooperation.

Respectfully


MUOFHE MULAUDZI
31.03.1998

APPENDIX D

LIST OF TABLES: DATA ANALYSIS

TABLE 1**Demographic Variables of the Participants of the Study**

ITEM		FREQUENCY (N)	PERCENTAGE %
1. Sex:	Male	57	58.8
	Female	40	41.2
2. Mean Age		35	
3. Race:	White	12	12.4
	Blacks	85	87.6
4. Ethnicity:	Venda	65	67.1
	Tsonga	10	10.3
	Sotho	8	8.2
	Afrikaner	9	9.3
	Indian	1	1.0
	English	3	3.1
	Other	1	1.0
5. Education:	Matric	1	1.0
	Diploma	46	47.8
	Bachelor's	17	17.5
	Honour's	26	26.8
	Master's	7	7.2
6. Occupation:	Teachers	65	67.0
	Counsellors	32	33.0
7. Residence:	House	61	62.9
	Flat	36	37.1
8. Area:	Urban	9	9.3
	Rural	88	90.7
9. Institution:	Primary	9	9.3
	Secondary	56	57.7
	College	21	21.7
	University	11	11.3
10. Mean: Annual Income		R50 000 - R59 999	

TABLE 2

**Frequencies, Percentages & Standard Deviations of Diploma Students' Responses
on the Awareness Subscale**

DIPLOMA STUDENTS: n = 41 [5 rejected by computer]									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
11	5	12.2	5	12.2	15	36.6	16	39.0	1.01
12	1	2.4	11	26.8	20	48.8	9	22.0	0.77
13	7	17.1	5	12.2	10	24.4	19	46.3	1.14
14	5	12.2	11	26.8	12	29.3	13	31.7	1.03
15	5	12.2	8	19.5	10	24.4	18	43.9	1.07
16	7	17.1	13	31.7	9	22	12	29.3	1.90
17	10	24.4	15	36.6	7	17.1	9	22.0	1.09
18	8	19.5	9	22.0	12	29.3	12	29.3	0.97
19	7	17.1	11	26.8	15	36.6	8	19.5	0.99
20	3	7.3	11	26.8	14	34.1	13	31.7	0.94
21	4	9.8	6	14.6	16	39.0	15	36.6	0.96
22	31	75.6	7	17.1	1	2.4	2	4.9	0.73
23	6	14.6	20	48.8	11	26.8	3	7.3	0.82
24	12	29.3	13	31.7	9	22.0	5	12.2	3.14
25	3	7.3	2	4.9	27	65.9	9	22.0	0.75
26	19	46.3	11	26.3	7	17.1	4	9.8	0.98
27	1	2.4	6	14.6	19	41.5	16	39.0	0.79
28	4	9.8	9	22.0	12	29.3	16	39.0	1.01
29	6	14.6	13	31.7	16	39.0	6	14.6	0.90
30	1	2.4	2	4.9	26	63.4	12	28.2	0.63

TABLE 3

Frequencies, Percentages & Standard Deviations of Bachelor Students' Responses on the Awareness Subscale

BACHELOR STUDENTS: n = 7									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
11	1	14.3	0	0.0	3	42.9	3	42.9	1.14
12	0	0.0	3	42.9	2	28.6	2	28.6	0.81
13	0	0.0	1	14.3	4	57.1	2	28.6	0.48
14	1	14.3	2	28.6	3	42.9	1	14.3	0.95
15	4	57.1	3	42.9	0	0.0	0	0.0	0.28
16	0	0.0	5	71.4	1	14.3	1	14.3	0.62
17	2	28.6	2	28.6	1	14.3	2	28.6	1.62
18	1	14.3	3	42.9	2	28.6	1	14.3	0.95
19	2	28.6	2	28.6	0	0.0	3	42.9	1.95
20	3	42.9	0	0.0	2	28.6	2	28.6	1.95
21	2	28.6	1	14.3	4	57.1	0	0.0	0.91
22	6	85.7	1	14.3	0	0.0	0	0.0	0.14
23	3	42.9	3	42.9	0	0.0	0	0.0	0.57
24	2	28.6	5	71.4	0	0.0	0	0.0	0.24
25	0	0.0	1	14.3	4	57.1	2	28.6	0.48
26	3	42.9	0	0.0	3	42.9	1	14.3	1.57
27	0	0.0	0	0.0	3	49.9	4	57.1	0.28
28	2	28.6	1	14.3	4	57.1	0	0.0	0.91
29	3	42.9	4	57.1	0	0.0	0	0.0	0.24
30	0	0.0	2	28.6	3	42.9	2	28.6	0.67

TABLE 4

Frequencies, Percentages & Standard Deviations of the Responses of Teachers/Counsellors who hold Master's Degree on the Awareness Subscale

MASTER PRACTITIONERS: n = 7									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
11	3	42.9	1	14.3	0	0.0	3	42.9	2.29
12	1	14.3	1	14.3	3	42.9	2	28.6	1.14
13	0	0.0	0	0.0	3	42.9	4	57.1	0.29
14	0	0.0	2	28.6	1	14.4	4	57.1	0.91
15	1	14.3	3	42.9	0	0.0	3	42.9	1.57
16	1	14.3	2	28.6	3	42.9	1	14.3	0.95
17	0	0.0	1	14.3	2	28.6	4	57.1	0.62
18	1	14.3	2	28.6	2	28.6	2	28.6	1.24
19	2	28.6	1	14.2	4	57.1	0	0.0	0.91
20	0	0.0	0	0.0	5	71.4	2	28.6	0.24
21	1	14.3	0	0.0	4	57.1	2	28.6	1.00
22	3	42.9	2	28.6	1	14.3	1	14.3	1.33
23	0	0.0	3	42.9	1	14.3	3	42.9	1.00
24	2	28.6	3	42.9	1	14.3	1	14.3	1.14
25	1	14.3	2	28.6	3	42.9	1	14.3	0.95
26	4	57.1	2	28.6	1	14.3	0	0.0	0.62
27	0	0.0	0	0.0	2	28.6	5	71.4	0.24
28	0	0.0	0	0.0	3	42.9	4	57.1	0.28
29	0	0.0	2	28.6	3	42.9	2	28.6	0.67
30	0	0.0	0	-0.0	6	85.7	1	14.3	0.14

TABLE 5

Frequencies, Percentages & Standard Deviations of White teachers/counsellors' Responses on the Awareness Subscale

WHITE PRACTITIONERS: n = 10 [2 cases rejected by computer]									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
11	1	10.0	2	20.0	7	70.0	0	0.0	0.70
12	1	10.0	0	0.0	6	60.0	3	30.0	0.88
13	0	0.0	1	10.0	4	40.0	5	50.0	0.70
14	0	0.0	1	10.0	4	40.0	5	50.0	0.70
15	3	30.0	4	40.0	3	30.0	0	0.0	0.82
16	0	0.0	0	0.0	7	70.0	3	30.0	0.48
17	1	10.0	5	50.0	4	40.0	0	0.0	0.68
18	0	0.0	1	10.0	6	60.0	3	30.0	0.63
19	0	0.0	0	0.0	8	80.0	2	20.0	0.42
20	0	0.0	0	0.0	8	80.0	2	20.0	0.79
21	0	0.0	1	10.0	8	80.0	1	10.0	0.41
22	3	30.0	3	30.0	3	30.0	1	10.0	1.03
23	2	20.0	3	30.0	5	50.0	0	0.0	0.82
24	1	10.0	7	70.0	2	20.0	0	0.0	0.57
25	1	10.0	2	20.0	6	60.0	1	10.0	0.82
26	4	40.0	4	40.0	2	20.0	0	0.0	0.42
27	0	0.0	0	0.0	7	70.0	3	30.0	0.48
28	1	10.0	2	20.0	6	60.0	1	10.0	0.82
29	0	0.0	2	20.0	8	80.0	0	0.0	0.42
30	0	0.0	0	0.0	9	90.0	1	10.0	0.32

TABLE 6

**Frequencies, Percentages & Standard Deviations of the Responses of
Black Teachers/Counsellors on the Awareness Subscale**

BLACK PRACTITIONERS: n = 32									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
11	2	6.1	7	21.2	16	48.5	7	21.2	0.83
12	3	9.1	5	15.2	12	36.4	11	33.3	0.97
13	1	3.0	2	6.1	18	54.5	11	33.3	0.71
14	1	3.0	4	12.1	19	57.6	8	24.2	0.72
15	4	12.1	11	33.3	11	33.3	5	15.2	0.93
16	3	9.1	6	18.2	12	36.4	11	33.3	0.97
17	3	9.1	8	24.2	8	24.2	12	36.4	1.03
18	1	3.0	5	15.2	17	51.5	9	27.3	0.76
19	1	3.0	15	45.5	9	27.3	7	21.2	0.86
20	3	9.1	3	9.1	14	42.4	12	36.4	0.93
21	3	9.1	5	15.2	12	36.4	12	36.4	0.97
22	19	57.6	6	18.2	3	9.1	4	12.1	1.08
23	2	6.1	6	18.2	13	39.4	11	33.3	0.90
24	14	42.4	8	24.2	6	18.2	4	12.1	1.08
25	1	3.0	1	3.0	21	63.6	9	27.3	0.64
26	19	57.6	4	12.5	3	9.1	6	18.8	1.21
27	2	6.1	0	0.0	13	39.4	17	51.5	0.80
28	6	18.2	2	6.1	11	33.4	13	39.4	1.12
29	4	12.1	12	36.4	10	30.3	6	18.2	0.95
30	1	3.0	2	6.1	14	42.4	15	45.5	0.75

TABLE 7

**Frequencies, Percentages & Standard Deviations of the Responses of
Diploma Students on the Knowledge Subscale**

DIPLOMA STUDENTS: n = 39 [7 discarded for inconsistency]									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
31	1	2.5	8	20.0	16	40.0	14	35.0	0.82
32	10	25.0	12	30.0	14	35.0	3	7.5	0.94
33	7	17.5	7	17.5	11	27.5	14	35.0	1.12
34	14	35.0	16	40.0	8	20.0	1	2.5	0.82
35	9	22.5	14	35	9	22.5	7	17.5	1.04
36	3	7.5	7	17.5	12	30.0	17	42.5	0.97
37	17	42.5	12	30.0	7	17.5	3	7.5	0.97
38	9	22.5	16	40.0	4	25.0	4	10.0	0.93
39	14	35.0	10	25.0	11	27.5	4	10.0	1.03
40	6	15.0	8	20.0	19	47.5	6	15.0	0.93
41	15	37.5	10	25.0	10	25.0	4	10.0	1.04
42	21	52.5	10	25.0	7	17.5	1	2.5	0.86
43	13	32.5	9	22.5	12	30.0	5	12.5	1.06
44	9	22.5	14	85.0	12	30.0	4	10.0	0.94
45	13	32.5	10	25.0	9	22.5	7	17.5	1.02
46	18	45	16	40.0	1	2.5	4	10.0	0.93
47	1	2.5	6	15.0	17	42.5	14	35.0	6.4
48	5	5.5	4	10.0	8	20.0	22	55.0	1.08
49	2	5.0	14	85.0	15	37.5	7	17.5	0.84
50	1	2.5	7	17.5	13	32.5	18	45.0	0.84

TABLE 8

**Frequencies, Percentages & Standard Deviations of the Responses of
Bachelor Students on the Knowledge Subscale**

	BACHELOR STUDENTS: n = 7								
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
31	0	0.0	0	0.0	4	57.1	3	42.9	0.54
32	0	0.0	1	14.3	4	57.1	2	28.6	0.69
33	0	0.0	2	28.6	1	14.3	4	57.1	0.95
34	2	28.6	3	42.9	2	28.6	0	0.0	0.82
35	1	14.3	2	28.6	2	28.6	2	28.6	1.11
36	0	0.0	2	28.6	5	71.4	0	0.0	0.49
37	3	42.9	3	42.9	0	0.0	1	14.3	1.07
38	0	0.0	4	57.1	1	14.3	2	28.6	0.95
39	3	42.9	1	14.3	3	42.9	0	0.0	1.00
40	5	71.4	0	0.0	2	28.6	0	0.0	0.98
41	1	14.3	4	57.1	1	14.3	1	14.3	0.95
42	4	57.1	1	14.3	0	0.0	2	28.6	1.41
43	5	71.4	2	28.6	0	0.0	0	0.0	0.49
44	1	14.3	1	14.3	3	42.9	2	28.6	1.07
45	2	28.6	4	57.1	1	14.3	0	0.0	0.69
46	2	28.6	3	42.9	1	14.3	1	14.3	1.07
47	1	14.3	1	14.3	2	28.6	3	42.9	1.16
48	3	42.9	2	28.6	1	14.3	1	14.3	1.16
49	0	0.0	1	14.3	4	57.1	2	28.6	0.69
50	0	0.0	1	14.3	2	28.6	4	57.1	0.88

TABLE 9

Frequencies, Percentages & Standard Deviations of the Responses of
Teachers/Counsellors who hold Master's
Degree on the Knowledge Subscale

MASTER'S PRACTITIONERS: n = 7									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
31	0	0.0	1	14.3	3	42.9	3	42.9	0.57
32	0	0.0	1	14.3	3	42.9	3	42.9	0.57
33	0	0.0	2	28.6	2	24.6	3	42.9	0.81
34	2	28.6	2	28.6	2	28.6	1	14.3	1.24
35	0	0.0	1	14.3	2	28.6	4	57.1	0.62
36	0	0.0	3	42.9	3	42.9	1	14.3	0.57
37	0	0.0	0	0.0	4	57.1	3	42.9	0.29
38	0	0.0	1	14.3	4	57.1	2	28.6	0.48
39	4	57.1	3	42.9	0	0.0	0	0.0	0.29
40	1	14.3	3	42.9	2	28.6	1	14.3	0.95
41	1	14.3	1	14.3	2	28.6	3	42.9	1.33
42	3	42.9	3	42.9	1	14.3	0	0.0	0.57
43	1	14.3	2	28.6	4	57.1	0	0.0	0.62
44	2	28.6	4	57.1	1	14.3	0	0.0	1.29
45	2	28.6	3	42.9	0	0.0	2	28.6	1.57
46	3	42.9	1	14.3	2	28.6	1	14.3	1.48
47	0	0.0	1	14.3	4	57.1	2	28.6	0.48
48	0	0.0	1	14.3	4	57.1	2	28.6	0.48
49	0	0.0	1	14.3	3	42.9	3	42.9	0.57
50	0	0.0	0	0.0	4	57.1	3	42.9	0.29

TABLE 10

**Frequencies, Percentages & Standard Deviations of the Responses
of White Teacher / Counsellors who hold
Master's Degree on the Knowledge Subscale**

WHITE PRACTITIONERS: n = 10 [2 cases rejected by computer]									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
31	0	0.0	0	0.0	6	60.0	4	40.0	0.52
32	0	0.0	2	20.0	3	30.0	5	50.0	0.82
33	0	0.0	0	0.0	5	50.0	5	50.0	0.53
34	1	10.0	1	10.0	5	50.0	3	30.0	0.94
35	0	0.0	0	0.0	5	50.0	5	50.0	0.53
36	0	0.0	1	10	4	40.0	5	50.0	0.70
37	0	0.0	0	0.0	8	80.0	2	20.0	0.42
38	0	0.0	2	20.0	7	70.0	1	10.0	0.57
39	3	30.0	1	10.0	6	60.0	0	0.0	0.84
40	0	0.0	1	10.0	9	90.0	0	0.0	0.32
41	0	0.0	2	20.0	7	70.0	1	10.0	0.57
42	2	20.0	2	20.0	6	60.0	0	0.0	0.84
43	0	0.0	8	80.0	1	10.0	1	10.0	0.68
44	2	20.0	3	30.0	5	50.0	0	0.0	0.82
45	0	0.0	5	50.0	4	40.0	1	10.0	0.70
46	1	10.0	1	10.0	7	70.0	1	10.0	0.79
47	0	0.0	0	0.0	6	60.0	4	40.0	0.52
48	1	10.0	4	40.0	4	40.0	1	10.0	0.85
49	0	0.0	0	0.0	9	90.0	1	10.0	0.36
50	1	10.0	4	40.0	4	40.0	1	10.0	0.85

TABLE 11

**Frequencies, Percentages & Standard Deviations of the
Responses of Black Teacher/Counsellors who hold
Master's Degree on the Knowledge Subscale**

BLACK PRACTITIONERS: n = 32									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
31	0	0.0	1	3.1	19	59.4	12	37.5	0.55
32	0	0.0	2	6.3	16	50.0	14	43.8	0.61
33	1	3.1	1	3.1	11	34.4	19	59.4	0.72
34	7	21.9	10	31.3	11	34.4	4	12.5	0.98
35	0	0.0	4	12.5	18	56.3	10	31.3	0.64
36	3	9.4	6	18.8	18	56.3	5	15.6	0.83
37	6	18.8	6	18.8	15	16.9	5	15.6	0.98
38	4	12.5	8	25.0	13	40.6	7	21.9	0.96
39	13	40.6	13	40.6	6	18.8	0	0.0	0.56
40	7	21.9	13	40.6	9	28.1	3	9.4	0.84
41	4	12.5	7	21.9	18	56.3	3	9.4	0.83
42	11	34.4	11	34.4	7	21.9	2	6.3	0.93
43	1	3.1	4	12.5	18	56.3	9	28.1	0.73
44	6	18.8	9	28.1	11	34.4	6	18.8	0.01
45	11	34.4	8	25.0	8	25	5	15.6	0.10
46	10	31.3	9	28.1	6	18.8	6	18.8	0.12
47	2	6.3	4	12.5	14	43.8	12	37.5	0.87
48	6	18.8	7	21.9	9	28.1	10	31.3	1.16
49	1	12.5	8	25.0	13	40.6	7	21.9	0.96
50	2	6.3	2	6.3	9	28.1	19	59.4	0.77

TABLE 12

**Frequencies, Percentages & Standard Deviations of the Responses
of Diploma Students on the Skills Subscale**

DIPLOMA STUDENTS: n = 39 [7 rejected by computer]									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
51	2	5.0	14	35.0	20	50.0	3	7.5	0.71
52	4	10.0	16	40.0	13	32.5	6	15	0.78
53	2	5.0	7	17.5	19	47.5	11	27.5	0.88
54	9	22.5	11	27.5	14	35	5	12.5	0.99
55	4	10.0	8	20.0	19	47.5	8	20.0	0.89
56	0	0.0	9	22.5	22	55.0	7	17.5	0.66
57	4	10.0	12	30.0	20	50.0	5	12.5	0.84
58	3	7.5	12	30.0	12	30.0	11	27.5	4.92
59	2	5.0	12	30.0	16	40.0	9	22.5	0.85
60	4	10.0	15	37.5	15	37.5	5	12.5	0.85
61	7	17.5	11	27.5	15	37.5	6	15.0	0.97
62	0	0.0	15	37.5	15	37.5	9	22.5	0.78
63	3	7.5	6	15.0	23	57.5	7	17.5	0.80
64	1	2.5	10	25.0	17	42.5	11	27.5	0.81
65	4	10.0	12	30.0	12	30.0	11	27.5	0.99
66	2	5.0	10	25.0	16	40.0	11	27.5	0.87
67	5	12.5	14	35.0	12	30.0	8	20.0	0.97
68	8	20.0	12	30.0	12	30.0	8	20.0	1.04
69	1	2.5	10	25.0	19	47.5	10	25.0	0.78
70	5	12.5	4	10.0	14	35.0	17	42.5	1.92

TABLE 13

**Frequencies, Percentages & Standard Deviations of the
Responses of Bachelor Students on the Skills Subscale**

	BACHELOR STUDENTS: n = 7								
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
51	1	14.3	3	42.9	1	14.3	2	28.6	1.13
52	1	14.3	2	28.6	3	42.9	1	14.3	0.98
53	1	14.3	2	28.6	3	42.9	1	14.3	0.98
54	1	14.3	2	28.6	3	42.9	1	14.3	0.98
55	1	14.3	1	14.3	4	57.1	1	14.3	0.95
56	2	28.6	2	28.6	2	28.6	1	14.3	1.11
57	2	28.6	1	14.3	3	42.9	1	14.3	1.13
58	1	14.3	4	57.1	1	14.3	1	14.3	0.95
59	1	14.3	3	42.9	2	28.6	1	14.3	0.98
60	0	0.0	2	28.6	2	28.6	3	42.9	0.94
61	1	14.3	2	28.6	2	28.6	2	28.6	0.90
62	1	14.3	3	42.9	1	14.3	2	28.6	1.93
63	1	14.3	3	42.9	3	42.9	0	0.0	0.76
64	3	42.9	1	14.3	2	28.6	1	14.3	1.21
65	2	28.6	1	14.3	2	28.6	2	28.6	1.27
66	3	42.9	1	14.3	1	14.3	2	28.6	1.38
67	3	42.9	3	42.9	1	14.3	0	0.0	0.76
68	2	28.6	3	42.9	1	14.3	1	14.3	1.07
69	2	28.6	2	28.6	2	28.6	1	14.3	1.11
70	0	0.0	2	28.6	1	14.3	3	42.9	1.00

TABLE 14

**Frequencies, Percentages & Standard Deviations of the
Responses of Teachers/Counsellors who hold
Master's Degree on the Skills Subscale**

	MASTER PRACTITIONERS: n = 7								
	S. Disagree V. Limited		Disagree Limited		Agree Good		S. Agree V. Good		Std Dev
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
51	1	14.3	2	28.6	4	57.1	0	0.0	0.79
52	0	0.0	4	57.1	3	42.9	0	0.0	0.54
53	0	0.0	4	57.1	3	42.9	0	0.0	0.54
54	0	0.0	2	28.6	4	57.1	1	14.3	0.69
55	0	0.0	2	28.6	4	57.1	1	14.3	0.69
56	0	0.0	2	28.6	5	71.4	0	0.0	0.54
57	1	14.3	4	57.1	1	14.1	1	14.3	0.54
58	0	0.0	4	57.1	3	42.9	0	0.0	0.54
59	1	14.3	3	42.9	3	42.9	0	0.0	0.76
60	1	14.3	2	28.6	3	42.9	1	14.3	0.98
61	0	0.0	3	42.9	3	42.9	1	14.3	0.76
62	1	14.3	2	28.6	4	57.1	0	0.0	0.79
63	0	0.0	2	28.6	4	57.1	1	14.3	0.69
64	0	0.0	2	28.6	5	71.4	0	0.0	0.48
65	0	0.0	2	28.6	5	71.4	0	0.0	0.48
66	0	0.0	1	14.3	6	85.7	0	0.0	0.38
67	3	42.9	2	28.6	2	28.6	0	0.0	0.90
68	3	42.9	2	28.6	2	28.6	0	0.0	0.90
69	1	14.3	5	71.4	1	14.3	0	0.0	0.90
70	1	14.3	3	42.9	2	28.4	1	14.3	0.98

TABLE 15

Frequencies, Percentages & Standard Deviations of the Responses of White Teachers/Counsellors on the Skills Subscale

WHITE PRACTITIONERS: n = 10 [2 cases rejected by computer]									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
51	0	0.0	1	10.0	8	80.0	1	10.0	0.47
52	0	0.0	0	0.0	9	90.0	1	10.0	0.32
53	0	0.0	1	10.0	7	70.0	2	20.0	0.57
54	0	0.0	0	0.0	8	80.0	2	20.0	0.42
55	0	0.0	1	10.0	8	80.0	1	10.0	0.47
56	1	10.0	2	20.0	6	60.0	1	10.0	0.82
57	0	0.0	0	0.0	8	80.0	2	20.0	0.42
58	0	0.0	1	10.0	3	30.0	6	60.0	0.71
59	1	10.0	5	50.0	4	40.0	0	0.0	0.68
60	1	10.0	3	30.0	6	60.0	0	0.0	0.71
61	1	10.0	1	10.0	7	70.0	1	10.0	0.79
62	0	0.0	2	2.0	8	80.0	0	0.0	0.42
63	0	0.0	1	10.0	7	70.0	2	20.0	0.57
64	1	10.0	0	0.0	6	60.0	1	10.0	0.88
65	1	10.0	1	10.0	6	60.0	2	20.0	0.88
66	1	10.0	0	0.0	6	60.0	3	30.0	0.88
67	1	10.0	1	10.0	7	70.0	1	10.0	0.79
68	1	10.0	1	10.0	8	80.0	0	0.0	0.67
69	0	0.0	2	20.0	6	60.0	2	20.0	0.67
70	0	0.0	2	20.0	7	70.0	1	10.0	0.57

TABLE 16

**Frequencies, Percentages & Standard Deviations of the
Responses of Black Teachers/Counsellors on the Skills Subscale**

BLACK PRACTITIONERS: n = 32									
	<i>S. Disagree V. Limited</i>		<i>Disagree Limited</i>		<i>Agree Good</i>		<i>S. Agree V. Good</i>		<i>Std Dev</i>
	Freq(n)	%	Freq(n)	%	Freq(n)	%	Freq(n)	%	
51	3	9.4	17	53.1	9	28.1	3	9.4	0.79
52	5	15.6	15	46.9	11	24.4	1	3.1	0.76
53	1	3.1	12	37.5	16	50.0	3	9.4	0.70
54	1	3.1	9	28.1	18	56.3	4	12.5	0.71
55	3	9.4	6	18.8	21	65.6	2	6.3	0.74
56	2	6.3	11	34.4	17	53.1	2	6.3	0.71
57	0	0.0	20	62.5	11	34.4	1	3.1	0.56
58	2	6.3	13	40.6	15	46.9	2	6.3	0.72
59	3	9.4	13	40.6	15	46.9	1	3.1	0.72
60	3	9.4	17	53.1	12	36.5	0	0.0	0.63
61	0	0.0	14	43.8	16	50.0	2	6.3	0.61
62	1	3.1	19	59.4	9	28.1	3	9.4	0.72
63	1	3.1	5	15.6	22	68.8	4	12.5	0.64
64	2	6.3	9	28.1	20	62.5	1	3.1	0.66
65	0	0.0	6	18.6	21	65.6	5	15.6	0.60
66	1	3.1	15	46.9	11	34.4	5	15.6	0.79
67	6	18.8	15	46.9	9	28.1	1	3.1	0.78
68	8	25.0	17	53.1	6	18.8	1	3.1	0.76
69	3	9.4	13	40.2	11	34.4	5	15.6	0.88
70	0	0.0	1	3.1	23	71.9	4	25.0	0.49